EPIGRAMMES.

Epigrams • of Thorpe 1834 — Rozierusius to Bernardo

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Thorpe 1834 Pt 3.

1766 Mirrour of New Reformation, wherein Reformers, by their owne acknowledgements, are represented ad viuum, the Beauty also of their handy worke is displayed, 8vo., *neat*, VERY RARE, 1*l.* 11*s.* 6*d.* *Printed by John Cousturier*, 1634

A collection of satyrical epigrams, on Luther, Calvin, Melancthon, Bullinger, and others. Sold in Bindley sale for 6*l.* 16*s.* 6*d.*

Mr. Rice's Catalogue sold at Evans's May 1834 / N°. 151. 8°
"Mirrour of New Reformation, Epigrams on the Reformers. Lousturier
Same Catalogue N°. 692. 8° 1634."
"Epigrammes, Mirrour of New Reformation, wherein Reformers
are represented ad vivum, printed by Lousturier, 1634."

C. 175. d. 20.

1

THE PREFACE

TO THE IMPARTIALL PROTESTANT READER.

HOWSOEVER, Courteous Reader, this māner of writing may at firſt ſeeme ſtrange vnto thee, as not beeing warranted by the like exāple of any formerly knowne author, yet if preiudicate paſſion, the chiefe Nurſe of hæreſy foreſtall not thy iudgment, I make noe doubt, but thou mayſt gather hence ſome light, for thy better direction, and guiding out of thoſe intricate Labyrinths of Nouelliſme, wherein either thy education, thy Coldneſſe in ſearching, or the infatiable malice of mis-information of thy owne woluish paſtors haue already intangled thee. Neither would I haue thee therefore the leſſe to regard it, in that the front thereof is preſcribed by the name of *Epigrammes*, for many good things haue beene imparted to the world vnder that title, and more perhaps in this, then (if I were not my ſelf the Author I would ſay ſoe) in moſt thou haſt ſeene: but mis-conceiue mee not, I ſpeake not heere of a ſtile, for it is a thing which I leaſt regard, knowing my ſelf as farre behind many in that, as I am beyond them in my intention, and (1) ſcope whereat I ayme: it is the māner only of my writing, whereof I ſpeake, and in regard of that, I dare confidently bid thee expect more, then by the title thou canſt expect. For I haue not through the whole produced any material thing againſt the profeſſors of thy pretended Church, which I haue not ſatisfied from their owne vndeniable confeſſions, either their owne wordes (as for the moſt part they are) ſet downe in the margent, or els, where that is not capable thereof, a faythfull reference being made vnto the place, where they affirme the thing I inferre againſt them: and all this (notwithſtanding the multiplicity of the citations) *with that care and diligence*, that thou ſhalt not, *I hope haue much cauſe to except againſt it: ſure I am with that ſincerity, as not to become an adverſary vnto my ſelf, by erring againſt my conſcience*: for (to vſe yet further thy owne ſoe much eſteemed: D.(2) Morton's wordes in the like caſe) *to ſay that I haue not poſſibly erred willfully in any thing, were to bee leſſe then a Chriſtian.*

(1) *See Epigr. 1. at.*

(2) D. Morton's Apologet.

But heere me thinkes I heare my ſelf accuſed not to haue in ſome places ſo ſtrictly obſerued the chief Lawes of an *Epigramme:* I grant I haue not; yet hath not this fault, if heere it bee a fault, proceeded forth of ignorance, for I know an *Epigramme* should bee *brief* and *acute:* the firſt rule I acknowledge my ſelf to haue ſometymes tranſgreſſed, the ſecond not ſo much as perhaps ſome of your Miniſters could haue wisht: but howſoeuer, it is not vpon ſuch exact lawes that I haue ſtood, all my ſtudy was, how I might beſt frame them to do the moſt good; which if they effect, I haue what I wish. Neither do I doubt but among ſo many ſeuerall diſpoſitions of men, they may find ſome fit ſubiect to worke on; ſince all are not moued with one manner of arguing, nor euery one takes delight in the ſame method of writing. For as thoſe whoe are by the ſting or bite of the *Tarantula* diſtract of their ſenſes, though muſique be the beſt phiſique for them all, yet are they not all holpen by the ſame tunes, but by ſuch particular leſſons only, as by ſome hidden quality beſt agreeth with the nature of euery one. Soe thoſe whoe are infected with the poiſon of hereſy, though they bee all to bee cured by the heauenly muſique of that (3) *Spirit of Truth*, which *Truth* it ſelfe promiſed to his Church *for euer*, yet not all after one manner; ſome as we find by experience, are moſt moued by conſidering the confeſſedly (4) *Virtuous Liues* of Catholicks, and the (in like ſorte acknowledged) diſſolute (5) courſes of their brethren; Other by our vndoubted miracles; Many by peruſing the Eccleſiaſticall hiſtories; Not a few by ſtudying our bookes of Cõtrouerſie; And ſome againe by hearing our ſermons, and reading our ſpirituall bookes. Why may I not then, ſince there bee yet diuers whoe are not moued by any of theſe, iuſtly make a tryall if by the helpe at leaſt of this tune, this manner of writing I meane, they may recouer their ſenſes, eſpecially ſince it is not the skilfulneſſe of the Muſitian, but the direct hitting the patients vayne, which workes the cure? If this take effect, it shal not bee the laſt leſſon, which (if God ſpare my life) I wil tune to his Key. Meane while (freindly Reader) I referre this to thy impartial, and careful peruſal: in hope thereof I reſt, committing thee to the protection of the Almighty, and earneſtly beeſeeching him that he would vouchſafe *to* (6) *illuminate* thee, *that* as yet *ſitteſt in darkneſſe, and in the ſhadow of death, to direct thy feete into the may of peace.*

(3) Ioan 14. 16. Iſay 59. 21.

(4) See Epigr. VII. 1. 23.

(5) See the ſame throughout.

(6) Lu. 1 79.

FAREWEL.

1. THE

I.

TO THE PROTESTANT READER.

I Seeke not heere by curious Words and phraſe
To catch the vaine aire, of vncertaine prayſe,
Thoſe ends are baſe: let ſeruile ſpirits choake
Their beſt endeauors with that puffe of ſmoake;
I only ayme in all that I haue done,
By winning of thy ſoule, to gaine (1) my owne.

(1) Iames 5. 20.

II.

Another to the ſame.

READ, ſearch, compare, quote, weygh, examine, all
I wish thee, is, to be impartiall.

III.

On the cenſuring Miniſter.

ME thinkes I ſee ſome captious Miniſter
Take vp my booke, and with a thought as farre
From vpright iudgement, as my lines from lyes,
Viewes euery page, and each citation tryes;

But finding all exact, he carpes my ſtile,
Cenſures my verſe, and with a ſcornfull ſmile
Fy on this Prieſt (ſayth he) *what rime is this?*
What words are heere, this couplet is amiſſe;
That phraſe is of his owne inuention, new;
This ouer-harsh, that England neuer knew.
Haue patience good Aminadab, *heer's none*
Gaynſayes your cenſure; for to France *alone*
Whoſe ayre hath fed me from a child, I owe
The litle of this litle which I knowe.
How then should I in forraine countryes gaine
That, to whoſe height few can at home attaine?
I grant my lines are harsh, and do not falle
To pleaſe your eares, but yet I hope, they galle.

IIII.
On the ſame.

ALthough t'were true that theſe my lines containe
No good, no right, or wel applied ſtraine,
T'were not my fault, for what good can be wrought;
Where the whole ſubiect of the whole is nought.

V.
LVTHERS CHANGE.
To his much honored freind W. T.

WHile in the Romane Church your Luther ſtaid,
To tame his flesh, hee (1) *faſted, watcht and prayd,*
Affected true (2) *obedience, liued poore,*
And carefully from carnal acts forbore.
All that he did was with a (3) *ſingle hart,*
An vnfain'd zeale, empois'ned on no part
With fond vaine glorie, but directed whole

T' encreaſe God's honour and ſecure his ſoule.
But thence gone forth, he ſodainly became
So (4) *burned with his fleshe's raging flame,*
As he grew al moſt (5) *madd through luſt; eight dayes* (6)
He now will ſpend, and neither ſtudies, prayes,
Nor writes, diſturbed with inflamed veynes
Of burning leacherie, and other paines.
Say, is not this (ſpeake freely worthie friend)
(7) *T' begin in th' Spirit and in the flesh to end?*

(1) I punished my poore body (*ſayth Luther*) with faſting watching praying and other exerciſes. *Luth.* vpon the *Galath. Englished. fol.* 37.
(2) I kept Chaſtitie, Pouertie, and Obedience. *Luth.* ib *fol.* 38.
(3) Whatſoeuer I did, I did it with a ſingle hart, of a good zeale, and for the glory of God. ib. *fol.* 37.
(4) I am burned (*ſayth Luther*) with the great flame of my vntamed fleſh; I who ought to be feruent in ſpirit, am feruent in the flesh, in luſt, and ſloath, &c. *Luth. tom.* 1. *epiſt. Latin. fol.* 334.
(5) He confeſſed himſelf to haue been almoſt madde through the rage of luſt and deſire of women. *Colloq. mens. fol.* 526. *ſee alſo fol.* 400.
(6) Eight dayes are now paſt, wherein I neither write, pray, nor ſtudie; being vexed partly with the temptations of the fleſh, partly with other troubles. *Luth, tom.* 1. *epiſt. Latin. fol.* 334.
(7) *Galat. c.* 3. *v.* 3.

VI.
Luther no Reformer.

LVther ſtill vaunts himſelf to be the (1) *firſt,*
That by Truth's beames the Romish clouds diſperſt.
Yet is it (2) *granted, Satan was the cauſe,*
Which mou'd him firſt the ſacred Maſſe t'oppoſe.
Why's Satan then not Reformer? true,
He is indeed: Let's giue the deuell his due.

(1) We dare boaſt (*ſayth he*) that Chriſt was firſt publiſhed by vs. &c. *Luth. epiſt. ad Argent. an.* 1525.
(2) *Luther* confeſſeth (ſayth the learned Proteſtant *Hoſpinian* that he was taught

by the diuel, that maſſe, and chiefly priuate maſſe is naught, and that being ouercome by the diuel's reaſons, he abolisht it. *Hiſt. Sacram. part. vlt. fol.* 131. See more hereafter IX. 2.

VII.
The fruits of Proteſtancie.

PRoteſtants tell vs that before the light
Of their new Ghoſpell men (1) were more vpright,
Of better life, more truly vertuous,
More (2) reall, faithfull, and Religious.
And eu'ry way more giuen (3) without compare
To all good workes, then in their Church they are.
For now, (ſay they) ſuch as haue late embrac't
Our Reformation do repaire more faſt
To (4) theft, exactions, lying, vſury,
Exceſſe (5) in drinking, (6) ſwearing, gluttony
And ſuch foule vices as from hence proceed,
Then did the former t' any vertuous deed.
So that (thus ſtill themſelues goe on) who would
A (7) rable of cheating, factious knaues behold.
Let them but vnto any Citty go
Poſſes't by Proteſtants, and it will shew
Whole shoales of ſuch, yea Pagans, Iewes, and Turkes,
With other Infidells do better workes,
Deteſt ſinn more, shew greater honeſty,
Are farre more patient and leſſe proud then wee.
In lieu of faſts wee (8) haunt exceſſiue feaſtes
Drink healths to make our ſelues and others beaſts,
Wrong (9) marriage-beds, haunt ſtewes, and for our prayer
In eu'ry place we curſe, (10) blaſpheme and ſweare.
Our children they grow (11) worſe, and dare ſuch crimes
As were ſcarſe knowne to men of former times.

Our

Our Preachers labours, which should bee aſsign'd
Only to Truth, are (12) guided with the winde
Of popular applauſe, attended ſtill
With hate and enuy: their malicious will
N'er giues them reſt, but makes them ſeek out wayes
How they debates and cauſeleſſe iarres may rayſe.
In their diſputes they (12) wreſt, peruert and lye,
Oppreſſe the Truth, and from the point ſtill flye.
Many beſides are (14) flatte'rers, and beleeue
As pleaſe the (15) Prince or country where they liue.
But more with their vile wicked life do shame
Their Goſpels doctrine and themſelues defame.
So that we ſee, ſince we reiected Rome
The world doth dayly worſe and (16) worſe become:
For (17) n'ere in Flanders *was more drunck'nes ſeen,*
Th' Italians euer haue leſſe wanton been,
In Iury n'ere was more Hypocriſy,
Turky is freer from impiety,
And Tartary leſſe wicked is then thoſe,
Who euen in England now Rom's Church oppoſe.
All this themſelues affirme, this few deny;
T'weer not good manners (here) to ſay, they lye.

(1) When we were ſeduced by the Pope, (*ſayth Luther*) euerie man did willingly follow good workes; and now euerie man neither ſaith, nor knoweth anie thing, but how to get all to himſelf by exactions, pillage, theft, lying, vſurie. &c. *Luth. Dom. 26. poſt Trin.* See Mr. *Stubbes* motiue to good workes. *p.* 44 45.

(2) Certainly to ſpeake the truth, there is many times found conſcionabler and plainer dealing amongſt moſt of the Papiſts, then among manie Proteſtants: and if we looke narrowly to the ages paſt, we shal finde more Godlines, deuotion, and zeale (though blind) more loue one towards another, more fidelitie and faithfulnes euerie way in them, then is now to be found in vs. *M. Stubbes* motiue, *p.* 43.

(3) Is it not a ſhame vnto vs that our forefathers liuing in the time of ſuperſtition &c: ſhould notwitſtanding ſo farr paſſe vs in good workes, as that we may not once be compared to them in any ſmall meaſure? *M. Stubb. ib. p.* 72.

(4) See before at 1.

(5) Another ſort of Germans giue indeed place to God's word, that it may be preacht, but there is not found among them anie amendement of life, but hor-

rible *Epicuriſme*, and a beaſtlie life in their behauiour, drunken aſſemblies, luſtfull deſires &c: in lieu of faſts they giue themſelues night and day to riotous banquets, and continuall drinking. *Iac. Andr. ad c. 21. Luc.* See alſo *Melanth ad c. 6. Matth.*

(6) What eye ſo blind, that it doth not gush out with teares to behold the miſerie of our ſuppoſed glorious Church? I meane the great ignorance, the ſuperficiall worship of God, the fearfull blaſphemies and ſwearings in houſes and ſtreets &c: the diſhonour of Superiours, the pride, crueltie, fornication, adulteries, drunkenneſſe, couetouſnes, vſuries and other like abominatiõs &c. O behold and pittie the woefull and lamentable ſtate of our Church in theſe things. See this in *M. Powels* booke of things indifferent, *p. 176.* See likewiſe next before at 5.

(7) If anie be deſirous to ſee a great rable of knaues, of perſons turbulent, deceitfull, cooſeners, vſurers, let him goe to anie cittie, where the Ghoſpel is purely preached, and he ſhal find them there by multitudes. For it is more manifeſt then the day-light, that there were neuer among the Ethnicks, Turkes, and other Infidels, more vnbridled and vnruly perſons, with whom all vertue and honeſtie is quite extinct, then are among the profeſſours of the Ghoſpell. *Andr. Muſc. domin. 1. Adu.* See him alſo *l. de propher. Chriſti. and ſym. Paulus in ſerm. dom. 13. poſt Trin.* See hereafter at 17.

(8) See before at 5.

(9) See before at 7. and ſee likewiſe ſylu. *Cæcanonius* de corruptis moribus, and *Wygandus* de bon. & mal. *Germani.*

(10) Prayers they turne into ſwearing &c: and all this manner of life they tearme the ordinance of the Ghoſpell. *Iac. Andr. Conc. 4. in c. 21. Luc.* See before at 6.

(11) The children of them of the reformed Ghoſpel growe euerie day worſe, more vntractable, and dare committ ſuch crimes as euen the able men of former times were ſcarſe ſubiect vnto. *Io. Wygand l. de bon. & mal Germ.*

(12) If you caſt your eyes vpon Proteſtant Doctours, you ſhall find that ſome of them moued through vaine glorie, enuious Zeale, and a preiudicate opinion, diſorder the true doctrine, diſperſe and earneſtly defend the falſe. Some of them without cauſe ſtirre vp contẽtions, and with inconſiderate ſpight defend them: manie wreſt their doctrine euerie way, of purpoſe to pleaſe the Princes and people by whoſe grace and fauour they are maintained. There are more, who with their euill and wicked life ouerthrow all that, which by their true doctrine they had formerly built. *Paul. Ebec preſat. comm. Philippi in epiſt. ad Corinth.*

(13) See next hereafter at VIII. throughout.

(14) There are found no ſmall number of the Miniſters of the Word, who are flatterers &c. *Io. Wygand. de bon. & mal. Germ.*

(15) See before at 12.

(16) It is a wonderful thing and ful of ſcandal that from the time, in which the pure doctrine of the Ghoſpell was firſt recalled to light, the world ſhould dayly grow worſe. *Luth. Ser. comun. Germ. f. 55.* See him alſo *in poſtil. ſup. Euan. dom. 1. Aduent.*

(17) I may freely ſpeake what I haue ſeene in the courſe of ſome trauels, & obſeruation of ſome courſes that in *Flaunders* was neuer more drunkenneſſe, In Italy

more wantonneſſe: in Iury more hypocriſy, in Turky more impiety, in Tartary more iniquity, then is practiſed generally in England, particularly in London, all this is ſeen &c. *M. Rich. Ieffrey ſerm. at Paules croſſ. Octob. 7. an.* 1604. and printed an. 1605. *p.* 31. See before at 7.

VIII.

An other vpon the ſame.

(1) *THE queſtion's ſtate we Miniſters, to shrowd*
Our falshood, do with darknes ouerclowd:
Things that are plaine we shameleſly deny;
Things falſe wee all maintaine, yet know wee lye.
Impious things, we as faith's grounds, propoſe;
And true things ſtill as hereſies, oppoſe;
The ſcriptures we to our owne dreames do wreſt;
We boaſt the Fathers, but their faith deteſt:
To cheat, calumniate, gloſſe, deceaue, and raile
Is our cheif practiſe: ſoe we may preuaile
Gainſt our Opponents, all things we auouch
But greatly care not what: I think, nor much.

(1) I haue read (ſayth that learned Proteſtant; *Zanchius*) the latin coppy of the Apology, and diligently read it ouer, not without choller, when I perceaued what manner of writing very many, let me not ſay for the moſt part, all, do vſe in the Churches (as they are called) of the reformed Ghoſpel; who would ſeem notwithſtanding to be Paſtours, Doctours, and Pillars of the Church. The ſtate of the queſtiō that it may not be vnderſtood, we often of ſet purpoſe ouer-cloud with darknes: thinges which are manifeſt we impudently denie; things falſe we without ſhame auouch; things plainly impious we propoſe as the firſt principles of fayth, things orthodoxall we condemne of hereſy; ſcriptures at our pleaſure we detort to our owne dreames; we boaſt of Fathers when we wil follow nothing leſſe then their doctrine; to deceaue, to calumniate, to raile is familiar with vs &c. So as we may defend our cauſe, good or bad, by right or by wrong, al other things we turne vp ſide-downe, ô times! ô manners! *Zanch. epiſt. ad Io. Sturm.* this in fine *lib.* 7. & 8. *Miſcellan.*

IX.

ON ZVINGLIVS.

WHen into *Zuinglius* Satan had infus'd
Himſelf, and by thoſe (1) engines, which he vs'd
Before 'gainſt (2) *Luther*, drawn him to (3) forſake
Chriſt, and al true Religion; and betake
Himſelf to Schiſme, his neuer ſetled braine
Suting (4) his name, did in a trice containe
Such ſwarmes of Hereſies, as one might ſee,
But ſuch a Maſter could his Maſter bee.
Th' firſt thing he doth is to (5) correct the lines
Of ſacred writ: his ſecond worke declines
To liberty of life, affirming, all
Chriſts promiſes were (6) hyperbolicall.
The floodgate thus ſet wide he keeps no meaſure
But frames al grounds of faith to his owne pleaſure,
As, that original ſinne though others pleaſe
To tearm it ſinne, is only (7) a diſeaſe.
Baptiſme is ſo (8) indifferent as it may
Be done, omitted, yea or taken away.
The path to heauen is ſo broad and plaine,
As euen (9) Infidels thereby attaine
T'eternall bliſſe: when ſinne we do commit
God as the (10) Author moues, and forceth it.
All Kings and Princes when they are diſpos'd
To perſecute the truth may (11) be depos'd;
For which himſelf aſſumes the ſword and (12) ſtirres
Euen his owne Countrey-men to Ciuill warres:
And there an (13) armed rebell feeles the proofe
Of treacherie, and dyes; end good enough.

(1) Zwinglius confeſſeth himſelf to haue been inſtructed againſt the Maſſe by a certain Admoniſher, to vſe his owne wordes, whether black or white he remembred not. See this at large in *Zuing.* his owne workes; *tom. 2. fol. 249.* See the ſame derided as an illuſion by the learned Proteſtants *Iac. Andr. confut. Grimæi, p. 120. 254 304.* by Schluſſ. *theol. Calu. 6. 1. in proœm. fol. 3.* by Bened. *Morgenſt, de Eccl. p. 68. Heilbran. in Swenkf. Caluin. prefat.* by Gieſekenius *de cœna. p. 64.* and others.

(2) See *Luthers* like inſtruction from the diuel againſt the Maſſe, by conference largely by himſelf ſet downe *in tom. 7, Witt. f. 228. & tom. 6. Germ. Tenens. fol. 28.* See more heretofore, *vi. 2.*

(3) I ingenuouſly confeſſe (*ſayth Luth.*) that I cannot henceforth place *Zuingl.* in the number of Chriſtians. *tom. 2. Germ. f. 190.* and further *ibi fol. 182* he affirmeth that, he hath loſt whole Chriſt.

(4) *Zuinglius*, (ſayth *Schluſſelburg*) taketh his name with his condition ἀπὸ τοῦ κλάζειν, which ſignifieth often to ſhake and moue: becauſe *Zuinglius* hath moued many vproares and troubles in the Church of God, by his hereſy: or otherwiſe *Zuinglius* is deriued from giddineſſe, *von dem Schwindel*: for he was ſtroke with the ſpirit of giddines and blindnes, after the manner of all Heretiques, daring to depraue the teſtament of the ſonne of God by putting the word (ſignificat) for (eſt) theol. Calu. *l. 2. act. 1.*

(5) For whereas the Euangeliſts ſay, This is my body, *Zuing.* tranſlateth: This ſignifieth my body, both in his latin new Teſtament, which he dedicated to the French king, and likewiſe in the dutch. See this affirmed by *Schluſſ. theol. Calu. l. 22. act. 6. fol. 43. & 44.* See Zuing. himſelf alſo, *tom. 2. fol. 210.* and ſee next before, 4.

(6) Theſe are ſuperfluous and hyperbolicall ſayings: If thou wilt enter into life keep the commaundements &c: and ſo are all ſuch promiſes likewiſe as are made to our workes. *Zuingl. tom. 1. fol. 137.*

(7) *Zuinglius*, ſpeaking of original ſinne ſayth: how is it poſſible, that what is a diſeaſe and contagion, ſhould deſerue the name of ſinne, or truly be ſo &c: this diſeaſe cānot damne vs. *tom. 2. f. 90.* See *f. 89. 115. 116. & in epiſt. Oecol. & Zuing. l 1. p. 252. 258.*

(8) The baptiſme of Infants is a certaine external and ceremonious thing, which the Church may, as well as other externall things, worthily and honeſtly vſe, or els omit, and lightly take away. *Zuingl. tom. 2. fol. 95.*

(9) Here (in heauen) thou ſhalt ſee Abel, Enoch, Noe, Abraham, &c. Here Hercules, Theſeus, Socrates, Ariſtides, Antigonus, Numa, Camillus, the Cato's, the Scipio's. *Zuingl. tom. 2. fol. 559.*

(10) See this hereafter. *xij. 11.*

(11) When Princes ſhall deal perfidiouſly and contrary to the rule of Chriſt, they godlily be depoſed. *tom. 1. fol. 84* ſee *85. & lib. 4. Epiſt. Zuingl. & Oecol. p. 858. 869.*

(12) Gualterus granteth that *Zuinglius* is tearmed by ſome Proteſtants. The moſt vniuſt author of the warr, & violent diſturber of the publike peace, who moued by pride and crueltie, cauſed the Tigurins to take in hand a new and ſtrang attempt againſt their fellowes, that he might force them by want and famine to

follow his doctrine, who before would not: hitherto he in his Apolog. pro *Zuingl.* before the firſt the 1. *tom.* of his workes. *fol.* 30. See 31. and Oſiand. *epit. Cent.* 16. *p.* 203.

(13) *Zuinglius* died in warr, and died armed. See *Gualt. vbi ſupra. fol.*31. and *Oſiand.* as before. See next hereafter. Ib. the 2.

X.
ANOTHER.

ZVinglius, *himſelf in open field did* (1) *beare*
Againſt his Countrey trayt'rous armes, and there
(2) *Like to a thiefe,* (3) *hell's ſonne, in ſinne did die;*
And Luther (4) *doubt's he's damn'd; ſo do not I.*

(1) See next before, *ix.* 13. *See* 12.

(2) *Zuinglius* died like a thiefe becauſe he would compell others to his errour, and for this cauſe he went into warr, and was ſlaine &c. *Luth. colloq. Lat. tom.* 2. *cap. de Aduerſ.*

(3) But theſe our notable Cenſurers (ſaith *Gualterus* meaning certaine Proteſtants, are not afraid to pronounce him dead in ſinne, & ſo conſequently to haue been the ſonne of Hell. *in Apol. fol.*31. ſee *Hoſpin. hiſt. de Sacram. part. vlt. fol.*187.

(4) I could wiſh that *Zuinglius* were ſaued, but I feare it hath fallen out otherwiſe: for Chriſt cõmanded that we ſhould iudge all ſuch as denyed him to be damn'd. *Luth. Colloq. lat. tom.* 1. *c. de Damnat. & Inferno.* See *Hoſpin. vbi ſupra.*

XI.
LVTHER'S CATECHISME.

(1) THree God's there are; yet like I not the name
Of Trinity; (2) my Soule makes full diſclaime
From (3) (*Homouſion*); the Antienteſt of tymes
Is the true (4) Author of our greateſt crymes.
Chriſt, whome I firſt reuealed, hath euer been
Cloath'd (6) with that fleſh which here on earth was ſeene;
Yet that was a mere Spirit, (7) while he the rod
Of Gods iuſt wrath felt for vs, Sonne of God

He was no more: but of all men the cheiſe
(8) Blaſphemer, leacher, murderer, and thiefe.
His conſcience then was (9) troubled as impure
He did being dead Hell's paines, in (10) Hell endure.
His (11) God-head ſuffered, otherwiſe he ne're
Had beene my Chriſt: nay he a Sauiour were
Vile, (12) baſe, and abiect, not to be eſteem'd,
Yea a new Sauiour should haue him redeem'd.
The reall body and true blood of Chriſt,
According to the ſubſtance is (13) compris'd
In euery place, yea in the rope which eyes
A wretches necke when in deſpaire he dies.
Thoſe bookes we Iob and Eccleſiaſtes call
This rides (14) without bootes, th' other's but (15) a tale.
It is a fond and falſe (16) opinion
T' affirme there are foure Ghoſpels; onely Iohn
The onely true prime Ghoſpell did ſet forth.
Iames his (17) Epiſtle is of no great worth,
T'is ſtrawy, drye, contentious, and vnfit
To be accounted an Apoſtl's writ.
Th' Apocalyps (18) is not Canonicall.
Moyſes his lippes were full of wrath (19) and gall,
Nothing delightfull, angry, ſtop'd, wherein
Noe word of Grace was, but of death, and ſinne.
The more men doe their Soules with vices ſtaine,
The (20) ſooner they God's fauour shall obtaine.
For the iuſt offend, (21) euen when they ſeeke to winne
God's grace by Prayer; (22) their beſt good deeds are ſinne.
The ten Command'ments doe (23) not appertaine
Vnto the free ſtate of a Chriſtian,
Whoſe cheefeſt art and way, is not (24) to know
Good workes, nor actiue Iuſtice, nor the law;

For faith (25) vnleſſe without good deeds it be,
It is no faith, nor doth it iuſtifie.
Let's but belieue, and (26) though by greateſt ſinnes
Wee ſtriue t'be damn'd, our faith ſuch forces winnes
As it alone from Hell will ſet vs free;
For there's (27) no ſinne but incredulitie.
Let's not debaſe our ſelues, all Chriſtians are
Able in worth and honour to (28) compare
With Chriſt his Mother, Peter and the reſt
Of heauen's moſt Saint-like Cittizens, whoſe beſt
And pureſt actions, might as well by dogs
Haue been (29) performed, or by filthy hogs.
A (30) woeman, or a boy, the Prieſt away,
May giue true abſolution: only they
Whoſe (31) Conſcience fill'd with confuſed care,
Afflicted, troubled, and erroneous are,
Doe worthily receiue: who is baptis'd,
Vnder the name of (32) Prieſt is ſtreight compris'd.
All (33) Chriſtians may Chriſts body conſecrate;
All preach the word, and all adminiſtrate
Effectuall Sacraments; yea I can ſhew
That, though the Dyuell doe it, it were trew.
To fight againſt the Turk is to (34) oppoſe
Euen God: none can be (36) ſubiect vnto lawes
Of earthly Magiſtrate, for all men ſhare
Like power, like place on earth, all equall are.
Beſure you haue regarde that none be ſtay'd
When the wife wil not, for to (37) take the mayd;
The Magiſtrate (38) muſt bridle ſuch a ſhrew,
Yea put her t' death, which if he will not doe,
Let th' husband then ſuppoſe her to be dead,
And ſlaine with thieues, and ſtreight another wed:

Nor is he bounded here, o no he's free
To do't, as (39) oft as he shal vrged be;
So that one man by this occasion, may
Haue ten or more wiues liuing on a day.
The offending (40) person if he cannot tame
His fleshes pride, may likewise doe the same.
Th' Ghospell noe more excludes (41) Poligam
Then th' rest of Moyses law, it still is free;
This world hath nothing that can (42) equalis
A woeman's loue: he who would be so wise
As t'liue without one, let him (43) cease to be
Of flesh and blood, for t' is as necessarie
T' enioy a woeman, as (my self best knowes)
To eate, drinke, purge, watch, sleepe, or wipe the nose.
When we are dead, our soules must still remaine
All (45) cast on sleepe, vntill we rise againe.
And whether then they must, exempt from death
For euer liue, (46) it is noe point of fayth.
If any Papists doe this doctrine blame,
Tell (47) them, a Papist and an asse are th' same.
But, if they doe persist and vrge thee still,
Make answer that my reason is my will,
Whoe am a Doctour greater farre then all
Those, who themselues the Roman church do call.
My (48) fayth of errour they shall ne're appeach,
Nor shall the Angels iudge of what I teach?
For I am sure this doctrine is most true.
Soe *Luther* sayth: now, Reader, what say you?

[1] The Diuinity is threefold [*sayth Luther*] or of three kinds, as there are three persons, vpon which words Zuinglius inferrs against him, the same that we now do, to wit, that he makes three natures in the Diuinity, and three Gods. *zuingl part.* 2. *fol.* 474.

(2) This word Trinity, is but a humane inuention and soundeth very coldly. *Luth.* postill: *maiore Basil. apud Hermag. enarr. Euang. dom. Trinit.*

(3) My soule hateth (*Homousion*) and the *Arians* did very well in expelling it, least so prophane & new a word should be vsed in the articles of faith. *Luth. l. Cons. Latom. tom.* 2. *wit. imp. an* 1551.

(4) See hereafter. *xij.* 10.

(5) See before. *vj.* 1.

(6) How can Chriſt be ſayd (ſayth *Zuinglius* to *Luther*) to be made of a woman, if as thou affirmeſt he was from all eternitie, according alſo to his humane nature. *Zuingl part. 2. fol. 402.*

[7] Thou makeſt (ſayth the ſame *Zuinglius* to *Luther*) contrarie to all truth, the humanity of Chriſt a certain naked, and mere Spirit, becauſe he was cõceiued by the holy Ghoſt, though thou performe it with mad and *Marcion*-like reaſons. *Zuingl. ibid. fol. 411.*

(8) All the Prophets foreſawe this in ſpirit, that Chriſt was to be of all Men the greateſt robber, Homicide, Adulterer, Thief, Sacrilegious perſon, Blaſphemer &c. For he being made a ſacrifice for the perſon, and without ſinnes, not the Sonne of God borne of the virgin Mary, but a ſinner &c *Luth. tom. 5 Epiſt. ad Galat* ſee him alſo *in Pſal* 22.

(9) Chriſt vpon the Croſſe ſuffered great feare, and the horrour of a troubled conſcience, and taſting the eternall wrath. *Luth in Pſal 22. tom. 3. fol 330.*

(10) Chriſt as he dyed with great paine, ſo he ſeemes to haue ſuſtained paines alſo in Hell after death. *Luther. tom. 3 fol. 179.*

(11) If the Diuinitie did not ſuffer in Chriſt, he were not my Chriſt. See *Zuingl. tom. 2 f. 458. & Hoſpin hiſt. Sacram part 2. fol. 76* and *Luther* himſelf. *lib. de Concil part. 2.*

(12) When I believe that only the human nature ſuffered for me, Chriſt is a Sauiour of a vile and ſmall account, yea he himſelf needeth alſo another Sauiour. *Luth. confeſſ. ma. de cœna. tom. 3. Ten. fol. 454.* See *Zuingl tom 2 f. 458.* and *Hoſpin vbi ſupra, fol. 3. 76. 172.*

(13) *Luther* held (ſaith Hoſpinian) that the body and blood of Chriſt both is and may be found according to the ſubſtance, not only in the bread and wine of the Euchariſt, but alſo in the hartes of the faithfull, yea in all creatures, in fyer, water, and in the halter or rope wherewith deſperate perſons hang themſelues. *Hoſpin. vbi ſupra. f. 44.*

(14) *Luther* auerreth of Eccleſiaſtes, that it hath neuer a perfect ſentence, and that the Author thereof had neither bootes nor ſpurres, but rid vpon a long ſtick, or in begging ſhooes as he did when he was a Fryar. *Luth. conuiual. ſer. tit. de lib. nouit & vet. teſtam. Rabenſtock. lib. 2. col. loq lat. Luth c. de vet. Teſt.*

(15) Of Iob (*Luther* ſaith) that the argument thereof is a mere fiction, inuented only for the ſetting downe of a true, and liuely example of patience *Luth. Ser. conuiual, tit. vt ſupra, & tit. de Patriarch & Prophet.*

(16) It is a falſe opinion and to be abolished, that there are foure Ghoſpels; for the Ghoſpel of Iohn is the only fayre, true, and principal Ghoſpel. *Luth. præfat. in nou. Teſt. & lib. de deſcript & Eccleſ. auth. c. 3.*

[17] The Epiſtle of Iames is contentious, ſwelling, dry, ſtrawy, and vnworthy an Apoſtolicall ſpirit. *Luth. præf. in Epiſt. Tac edit Tenenſi.*

(18) Doctour *Martin Luther* (ſaith *Bullinger*) hath as it were ſticked this booke by a ſharpe preface. *Bulling*: on the *Apocalipſ Engliſhed. c. 1. Ser. 1. fol. 2.*

(19) Moyſes had deepe, vnpleaſant, ſtopped and angry lippes, in which the word of grace is not but of wrath, death, and ſinne, &c. they were full of wrath and gall. *Luth tom 3. Witt fol. 423.* See likewiſe *fol. 421. 422.* where he calles him a Goaler, Executioner, and a cruell Sargeant.

(20) See hereafter xxx. 2.

(21) We conſtantly ſay, that euen in praying a Iuſt man ſinneth. *Luth. ſer de Aſcenſ Domini.*

(22) A good worke done euen after the beſt manner, is a veniall ſinne. *tom. 2. Wit. fol. 110.*

(23) The ten Command'ments belong not to vs, for God did not lead vs, but the Iewes forth of Egypt. *Luth. ſer. de Moſe.* See *Epiſt ad Galat. c. 4. & c 20. Exod.*

(24) The chiefe art and wiſdome of Chriſtians, is, not to knowe the law, to be ignorant of workes, and of all actiue Iuſtice, eſpeciallie when their Conſcience ſtriues with the iudgment of God. *Luth. tom. 5 fol. 272.*

(25) Faith vnleſſe it be without euen the leaſt good works, doeth not iuſtifie; nay it is no faith. ſee *Luth.* cited, and condemned for this ſaying by M. *Conel. def of* M. *Hooker pag. 42*

(26) A Chriſtian or baptiſed perſon is ſo rich, that although he would, he cannot looſe his ſaluation by any ſinne, how great ſoeuer, vnleſſe hee will not believe. *Luth tom 2 fol. 74.*

(27) As nothing iuſtifyeth but faith, ſo nothing ſinneth but vnbelief. *Luth. loc. com. claſſ. 5. p. 68.* See him alſo part. 2. *poſtill. Germ. Argentor. An. 1527. fol. 140.*

(28) We are equall in dignitie and honour to *S. Paul, Peter*, the B. Virgin Mother of God, and all Saints. *Luth. tom 5. Witt. fol. 442*

(29) All their Holines conſiſts in that they haue prayed & faſted much, endured great labours,

chaſtiſed their bodies, liu'd hard, and vſed an auſtere kind of habite; all their holines a dog or a hog, may daily performe. *Luth. præf. in Alex. lib. de Eccleſ.*

(30) In abſence of the Prieſt, a boy, or a woman, yea any Chriſtian can abſolue. *Luth. tom. 2. fol. 103.*

(31) They onely communicate worthily, who haue ſad, afflicted, diſtourbed, confuſed, and erroneous conſciences. *Ibid. fol. 73.*

(32) A Prieſt eſpeciallie in the new Teſtament, is not made, but borne, not conſecrated, but created &c. all Chriſtians are Prieſts, and all Prieſts Chriſtians. *Ibid. fol. 367.*

[33] The firſt office of a Prieſt, is to preach the word &c. but this is common to all, next it is to baptize, and this alſo may all doe, euen woemen &c. the third is to conſecrate bread and wine, but this alſo is common to all, no leſſe then Prieſt-hood; and this I auouch by the Authoritie of Chriſt himſelf &c. *Luth.* ibid. *fol. 368. 369. vid. de abrog. Miſſæ. f. 249. & capt. Babil. c. de ord.* item *Hoſpin. hiſt. Sacram. part. 1. p. 22. fol. 14.*

(34) *Luther* (ſaith Hoſpinian) proceeded ſo farre as to ſay, that the Sacrament were true, though it were adminiſtred by the Dyuell. *Hiſt. Sacram. part. 2. fol. 14.* See *Counel. def. of Hook p. 101.*

(35) To warr againſt the Turk is to reſiſt God, viſiting our iniquities by them. *Luth tom. 2. Wit. fol. 110.*

[36] Among Chriſtians no man can or ought to be Magiſtrate, but each one is to other equally ſubiect &c. among Chriſtian men none is Superiour ſaue one, and only Chriſt. *Luth. tom. 6. Germ de ſæcul. poteſt. Vide Luth. c. 2 Cæſ. mand. An. 1524.*

(37) *Luther* counſel's the husband in caſe his wife refuſe his bed, to ſay to her. If thou wil't not another will, if the Miſtreſſe wil not, let the Maide come. *Luth. tom. 5. fol. 121.*

(38) The Magiſtrates duty is to bridle ſuch a wife, and to put her to death: this if the Magiſtrate omit, the husband muſt imagine, that his wife is ſtolen away by thieues and ſlaine, and conſider how to marrie another. *Ibid fol. 123.* See alſo. the 111.

(39) We can not ſtop *S. Paul's* mouth, nor ſtriue with them who as often as need requires, will make vſe of this doctrine, his words are plaine: that a brother or a ſiſter are free from the law of wedlock, if the one depart or doe not conſent to dwell with the other: neither doth he ſay that this may be done once only, but leaueth it free. that ſo often as the caſe ſhall require, he may either proceed or ſtay. So that (ſaith he a litle before) we may haue in this caſe, ten or more wiues, fled away, and yet liuing. *Luth. tom 5. fol. 112. 113.*

[40] The Adulterer may flie into another Countrey, and if he cannot containe, marrie againe. *Luth.* ibid *fol. 123.*

(41) *Poligamie* is no more abrogated, then the reſt of Moyſes law, and it is free, as being neither commanded nor forbidden. *Luth. propoſ. de Bigam. Epiſc. An 1528 propoſ 62 65. 66.* ſee alſo in. *c. 16. Geneſ. edit. An. 525.*

(42) Nothing is more ſweete and louing vpon earth then is the loue of a woman, if a man can obtaine it. *Luth in Proverb. 31. verſ. 10. marg.*

(43) He that reſolueth to be without a woeman, let him lay aſide the name of a man, making himſelf a plaine Angel or Spirit. *Luth tom. 7. Wit. fol. 505.*

(44) As it is not in my power that I ſhould be no man, ſo it is not in my power, that I ſhould be without a woeman &c: it is not in our power that it ſhould be either ſtayed or omitted, but is as neceſſarie, as that I ſhould be a man, and more neceſſarie, then to eat, drink, purge, make cleane the noſe, ſleep, or watch. *Luth. tom. 5. fol. 119.* There is another like ſaying of *Luther* to this purpoſe, which becauſe it is ſo beaſtly, and vnchriſtianlike a ſpeech, I will forbeare to tranſlate it. *Perinde faciunt* (ſayeth he) *qui continenter viuere inſtituunt, ac ſi quis excrementa* (o ſhameleſſe beaſt) *vel lotium contra naturæ impetum retinere velit.* Luther. *in ſuo gloſſem in decret. Noriberg.*

(45) The ſcripture ſayth that the dead doe ſleepe. I am of opinion that they are caſt into ſuch an vnſpeakable, and a kind of wonderfull ſleepe, that they feele and ſee leſſe then others whoe ſleepe, and when they ſhall be rayſed, they ſhall not know where they are, nor how they are ſo ſodainly borne againe. *Luth. tom. 4 fol. 417.* ſee him alſo ib. *f. 36. 37. & tom. 6. 321. 322.*

(46) I permit that the Pope make articles of fayth to thoſe that are his faithfull; As bread and wine to be trãſubſtantiated in the Sacramẽt: The eſſence of God neither to beget nor to be begotten: The ſoule to be a ſubſtãtiall forme of the body of man: That himſelf is the Emperour of the world, & the King of heauen, & an earthly God: The ſoule to be immortal; & all theſe

infinite Monſters contained in the Roman dunghill of decreos, that like as his faith is, ſuch is his Ghoſpel, ſuch his faythfull, and ſuch his Church. *Luth. tom. 2. f. 107.*

47) Doctor *Martin Luther* [ſayth Luther himſelf] wil haue it ſo, and ſayth that a Papiſt and an Aſſe are directly the ſame. Soe is my will, ſo I command, let my will be my reaſon &c. And not much after, Luther, ſaith he againe, will that it be ſo, and ſayth that he is a Doctour more excellent then all that are in the Papacy. *tom. 5. Germ. fol.* from 141. to 144.

(48) I will haue you to knowe that I will not heraſter vouchſafe you the honour, as that I will ſuffer either you, or the very angels of heauen to iudge of my doctrine &c. nor will I haue my doctrine iudged by any, no not by the angels themſelues; for I being certaine thereof, will by it be iudge both of you and the angels. *Luther aduerſ. falsò nomin. Eccl. ſtat. prope init.* See the ſame words, though ſomewhat altered, *in tom. 2. wit. fol.* 306. See alſo *tom. 5. fol.* 290. and *tom. 2. f.* 333.

XII.

Vpon that fearfull Atheiſme of *Luther*, *Zuinglius* and *Caluin*, that God is the author of ſinne.

SOme now a dayes, when into ſinnes they fall,
Like Eue's vndoubted children, firſt of all
Themſelues excuſe, and without further ſtay
Th'fault on an other, as the inforcer, lay.
But who is he, on whom they doe impoſe
Soe great a burden? (1) *Eue the ſerpent choſe,*
Tis not ſure he: ô noe, I quake to tell;
He's greater then the greateſt power of hell:
He (though eu'n faythleſſe (2) *heathen doe diſclame*
From ſuch a thought) whoe all this All did frame
Muſt, as the authour, that they may be cleare
From fault, the poiſe of their offences beare.
The egg, whereof this monſter firſt was made
Was got in hell, and ſince by Satan layd,
Ould (3) *Simon Magus and the* (4) *Cerdoniſtes,*
Th' (5) *Marcioniſtes*, (6) *Manicheans and* (7) *Priſcillianiſtes,*
With the (8) *Seleucians, did (the Church to ſpight)*
Keepe it, yet n'ere durſt bring it forth to light.
Th'infernal Sire of this curſt rabble, choſe
His miſshap't cubb (9) *Florinus, to diſcloſe*

This poyſnous Hydra: he, twas he whoe firſt
Arm'd with audacious pride and malice durſt
Attenpt to hatch it, and profane the light
Of ſacred Truth by it's vnhallowed ſight.
Longe, as vnſeene, did vnregarded lye
This hellish prodigie, ſtraight ſure to die
For want of food, had not through curſt remorſe
Of it's iuſt miſery (10) Luther playd the nurſe.
He carefull fram'd it ſteppes, he did it drawe
T'a haughty paſſe, as ſcorning all it ſawe.
Then (11) Zuinglius takes it, and fordiuers yeares,
The charge ther of himſelf, moſt ioy full, beares.
Till (12) Caluin, much enamoured of it grace,
(Soe Apes doe think their yong all creatures paſſe)
Handled the matter with his brother ſoe
As ſoone he got it, o how it did growe
Vnder his hand! in few yeares it became
The cheef ſupport of it new Maſter's name.
He brought it to full growth: and, hauing firſt
A world of rare deſtructions rehearſt,
He ſent it forth, where now (alas!) we ſee
Scarſe any place from it's infection free.
Great Ireneus did ſoe much diſlike
Florinus act, as (13) more then heretique
He long ſince cenſured him: if ſoe. what may
Wee then of theſe our latter Rabbins ſay?

(1) Geneſ cap. 3. verſ. 13.

(2) We muſt by all meanes haue a care that God be not ſayed to be the cauſe of euill: nor let any one, who is to liue vnder iuſt lawes, vtter theſe words in his citty, nor giue eare vnto another that ſhall ſpeake them: for it is the plaine corruption of honeſty, ſociable life, lawes and cityes. *Plato dial. 2. de Repubi. ſine initio. Item Plutarchus aduerſus ſtoicos.*

(3) *Lyrinenſis in commonit. aduerſus profanas vocum nouit.*

(4) *Tertull. lib. de preſcr.*

(5) *Irrnæus lib. 1. aduersus hæreses, c. 29.*
(6) *Auguſt. hæreſ. 49.*
(7) *Leo Epiſt. ad Turbium.*
(8) *Auguſt. hæreſ. 59.*
(9) *Idem, hæreſ. 66.*
(10) How can man prepare himſelf to good, ſeeing it is not in his power to make his wayes euil, for God worketh the wicked work in the wicked? *Luth. tom. 2.* Witt. *an. 1551. aſſert. art. 36.* ſee alſo *de ſeruo arbit. edit. an. 1603. fol 195.*
(11) When we commit adultery or murder, it is the worke of God, being the mouer, the author and inciter. &c. God moueth the theefto kill. &c. he is forced to ſinne. &c. God hardned *Pharo*, not ſpeaking hyperbolically, but he truly hardneth him yea although he reſiſt. *Zuinglius tom. 10. de prouidentia dei fol. 365. 366. 367.* by which, and other of his ſayings, he doth ſo plainly teach God to be the author of ſinne, as he is therefore particularly reprehended by the learned proteſtant *Grawerus in Abſurda Abſurd. c. 5. de prædeſt. fol. 3. 4.*
(12) God is the author of al thoſe things, which theſe popiſh Iudges would haue to happen onely by his idle ſufferance: *Iuſt. l. 1. c. 18. ſect. 3.* ſee him alſo affirming our ſinnes to be not onely by God's permiſſion, but alſo by his decree & will. *16. ſect. 1. 2. & l. 2. c. 4. ſect. 3. 4.* and *lib. 3. c. 23. ſect. 6.* which Blaſphemy is ſo euidently taught both by *Caluin* & moſt of his followers, that they are expreſly condemned for it, by their famous brethren, *Feming. l. de vniuerſ. grat. p. 109. Oſiand. enchir. controuerſ. p. 104. Scbaffmanus de peccat. cauſis. p. 155. 27. Sitzlinus diſput. Theolog. de prouid. dei, ſect. 141. Grawerus Abſurda. Abſurd. in frontiſp. l.* and the proteſtant Magiſtrates of *Berne* likewiſe made it penal by their lawes, for any of their territories to preach *Caluins* doctrine therof; or for their people to readany of his bookes, containing the ſame. *vide litteras Senat. Bern. ad miniſtros &c. ann. 1555.*
(13) *Euſebius, hiſt. Eccleſiaſt. lib. 5. cap. 19.*

XIII.
VPON MELANCTHON.

MElanchon holds there are (1) three Gods, and ſtriues
Mainly to proue (2) plurality of wiues.
He teacheth that in caſe of iuſt diuorce
Th' (3) offending party may, without remorſe,
Againe contract: and vnder zel's pretence
Th' inferior powers he (4) armes againſt their prince.
The Sonne of God did, (5) eu'en as God (he ſayth)
Obey his Father, and reſiſt his wrath,

Yea (6) pray vnto him; whence he doth inferr
He is his ſuppliant, Prieſt and miniſter.
About the Sacraments he held —— but what?
Tis yet vnknowne; for ſtill as well in that
As other points ſoe (7) wau'ring he appeares,
As noe ſide dare ſecurely call h m theirs:
For which reſpect eu'en they, whoe moſt would rayſe
His name, (8) referre him to the Diuell's prayſe:
Yea (9) doubt of his ſaluation. What could frame
For ſuch a man a more befitting name,
Then this of Black-earth? ô, it ſutes him well!
For nothing that is whyte, can enter hell.

(1) There are three diuinities as there are three perſons. *Melanct. loc. com. an.* 1545. *cap. de Chriſto* for which he is reprehended by *Staneaurus l.* 4. *de Trinitate.*

(2) *Melanthon* in behalf of Henry the eight (whoſe diuorce from his firſt wife he held vnlawfull) aduiſeth, ſaying. If the King be deſirous to prouide for ſucceſſion, how much better were it for him to doe it without the infamy of his firſt mariage: and this may be performed without perill of any mans either conſcience or fame, by *Polygamy* &c. becauſe polygamy is not a thing altogeather vnuſuall; *Abraham*, *Dauid*, and other holy men had many wiues, whence it appeares that polygamy is not againſt. *Ius diuinum. Melanth. concil. Theol. p.* 134.

(3) If either (the offending parties) be of ſuch an age as they be yet ſtrong & luſty, or that they complaine that they cãnot without danger liue in widdow-hood, if they ſhew ſignes of penance, mariage is to be granted them. *Concil. Theol. part.* 1. *p.* 648.

(4) If the Magiſtrate command any thing againſt the lawe of God, doe not obay him, but peremptorily reſiſt: as if he commands to warre againſt the Turkes. *ad c.* 13. *ep. ad Rom.* See him alſo *concil. Theol. part.* 1. *p.* 314. where he enabled the inferiour Magiſtrate to alter Religion, againſt the contrary edicts of the Superiour. See him further, ib. *p.* 249. 302. 303. 315.

(5) The Sonne according to his diuinity reſiſteth his Fathers wrath againſt our ſinnes *loci comm. an.* 1558. *p.* 40. and *in Epiſt. ad elect. Forgæ dat.* 3. *Octobr. an.* 1552. further he treateth that the diuine nature of the Sonne was in his paſſion obedient to his Father. *loc. comm. an.* 1561. *pag.* 41. See more in *Pelarg. his Admonit. de Arianis p.* 43. and 24.

(6) *Pelargus* confeſſeth of *Melanthon*, that he ſayth, that the Sonne maketh interceſſion, is his Fathers Miniſter, Prieſt, and Mediator, anſwering in excuſe therof that he meant the ſame, eſpecially of his humane nature, implying ſoe thereby, that he meant it alſo (though not ſo principally) of his diuine nature. *Pelarg. Admonit. de Arianis, pag.* 45.

(7) Concerning his inconſtancy about the reall preſence, ſee *in lib. 3. epiſt. Zuingl. & Oecol. p.* 603. where he flatly diſclaymeth from *Zuinglius* doctrine herein: & the ſame more fully, ibid. *p.* 618 644. 645. ſee alſo *Hoſpin* Hiſtor. *ſacr. part.* 2. *fol.* 68. and yet of his change afterward, ſee the ſame confeſſed by *Hoſpin. vbi ſupra, fol.* 115. 141. and by *Oſiand. Epit. cent.* 16. *pag.* 615. 667. ſee ib. 809. 703. where it is ſayd of him; if this mans conſtancy in the true Religion had been anſwerable to his learning, ſurely he had been an incõparable man. See further of his incõſtancy, in *Schluſſ. Theol. Calu. l.* 2. *fol.* 91. 92. 94. 95. and *colloq. Altemb. fol.* 377. 402. 424. 425. 463. 520. 524.

(8) *Ioach. Morlinus Melanthon's* ſcholler, commending him for ſome things, yet in regard of his other bad decernings, he ſayth. In theſe points let the diuell prayſe thee (*O Philip*) and not I. *Morl. in publ. lect.* ſee this in *Schſſelb. Theol. Caluin. l.* 2. *art.* 10.

(9) If I could redeeme the ſaluation of our Maſter, *Philip Melanthon*, with the perill of my life, I would doe it; but he is taken out of this world, and carried to the Iudgment of the horrible tribunal of God, to plead his cauſe there. See *Schuſſelb vbi ſupra.*

XIIII.

VPON BVCER.

BVCER, as (1) ſome affirme, was firſt a Iewe;
But doubting that; his mind he did imbew
With Chriſtian rites, and, vpon iuſt diſlike
Of Iudaiſme, became a (2) Catholick;
Yet ſtayd not there, but ſoone did that reiect
For (3) Luther's, then new rays'ed, licentious Sect.
Yet that, he held not long, but chang'd againe,
And vowd himſelf a perfect (4) *Zuinglian.*
From hence he back to (5) *Luther* made repaire;
And there, for his offence, by humble prayer
He (6) pardon crau'd: but this he ſoone forgot,
And ſtraight reſum'd his former (7) *Zuinglian's coat*
Nor want there (8) ſome, whoe dare auerre for true,
That, after this, he dy'd, as firſt, a Iew..
Whoe'l not admire this man? ſure he doth miſſe it,
Who his Religion cannot like, what is it?

I doe

(1) I doe not abſolutely affirme this, though it is with out queſtion true, by reaſon of my vndertaken courſe to proue all by the ſayings of Proteſtants; and for this I haue not as yet found the teſtimony of any of them. But it is reported by that temperate writer *Vlenberg in his cauſa, cauſa* 12.

(2) That he was a Catholike, it is affirmed both by *Oſiand. Epiſt. cent.* 1b. *p.* 88. and all others that write of him.

(3) See *Peter Martyr* in his treatiſe of the Lords ſupper annex. to his *comm.* places in Engliſh *pag* 138.

(4) See *Bucer* himſelf in *Epiſt. ad Noremb.* and *Eſſeingenſes.*

(5) See the acts of the Synode holden at *Luther's* houſe in wittemberg. *anno* 1536. and *Oſiand. epit. cent.* 16. *p.* 246. *Schluſſelb. Theol. Caluin. l.* 2. *fol.* 17. & 129. *Lauath. hiſt. Sacr. p.* 31 *Mart. Cruſius p.* 3. *Annal Sur. l.* 11. *c.* 25.

(6) *Bucer* in *edit.* 1. *comment. in* 6. *Ioan.* & 26. *Matth.* asketh pardon of God, and the Church, for his hauing bewitched many with the hæreſy of *Zuinglius.*

(7) *Lauath. hiſt Sacr. fol.* 37. *Pet. Mart.* of the Lord's ſupper, annexed to his *comm.* places *in Engliſh. p.* 138. and *Schluſſelb theol. Caluin. l.* 2. *fol.* 17. & 70. where he ſayth. Yet the ſame *Bucer* at Cambridge in England. *an.* 15,1. reuolted againe to the hæreſy of the *Zuinglians.*

(8) See before at 1. Yet it is affirmed by *Poſſeuine in not. verbi Dei*, & *Vlembergius Cauſa* 12.

XV.
VPON PROTESTANTS
Sacraments.

YOVR Sacraments, you ſay doe onely ſigne,
Witneſſe, and ſeale, the promiſes deuine;
And, euen to' him, whoe faythfully repentes,
Conferre noe grace, ô graceleſſe Sacraments!

XVI.
THE PROTESTANTES
Oath of Alleageance.

I A. B. truly from my hart proteſt
That if Prieſtes be not by the King repreſt,

My ſelf will rayſe the (1) people to effect
What he will not: and if he doe erect
Himſelf 'gainſt God, I'll not regard his place,
But, rather then obay him, (2) ſpit in's face.
If he himſelf (3) giue ouer to the vice
Of luſt, of riote, pride or auarice,
Or willfully (4) infringe our feudall lawes,
And play the Tyrant, I will ſtraight diſpoſe,
As beſt I can, th'inferiour Magiſtrate
By peace or (5) warr his fury to abate.
Which if, through want of courage, he refuſe
The (6) people ſhall attempt it: they ſhall vſe
All meanes they can to worke his ouerthrowe,
Take him, (7) arraigne him, and (8) depoſe him to.
But if theſe fayle, we, in our iuſt defence,
Will (9) ſuppliants be vnto ſome forraine Prince
T'aſſiſt vs with his ayd, that pulling downe
Our King, he, if (10) we pleaſe, may take the crowne.
But if yet all theſe meanes defectiue proue,
Then I my ſelf, (11) inſpired from aboue,
Either by poyſon, piſtoll, ſword or knife,
Or ſuch like wayes, will take away his life.
A deed ſoe farr from treaſon, as I ſweare,
That (12) he whoe kills a raging Wolf or Beare
Deſerues leſſe pay, for from this acte proceeds
Th' whole Kingdom's good; ô't is the (13) beſt of deeds!
For all ſuch kings as doe God's lawes, tranſgreſſe,
And to the ſame their fearfull ſubiects preſſe,
Of their due honour ſtill (14) depriued be,
And th' ſubiects from their vſ'd alleagiance (15) free.
And then we ſcourge them may with their (16) owne rod.
All theſe and more I ſweare: ſoe help me God.

(1) If the Magiſtrates ſhal refuſe to put Maſſe-mongers, and falſe preachers to death, the people in ſeeing it performed, doe ſhew that zeale of God, which was in *Phinées* deſtroying the adulterous, and in the *Iſraelites* againſt the *Beniamites*. *Good-man, p.* 196.

(2) Earthly princes doe bereaue themſelues of authority when they erect thēſelues againſt God; yea they are vnworthy to be accounted in the number of men, and therefore we muſt rather ſpit in their faces then obey them. *Caluin* in *c.* 6. *Daniel* ℣. 22. 25.

(3) There are vices inherent in the perſons of Princes, though they be lawfully eſtabliſhed, by ſucceſſion, or election, *Viz.* Vngodlines, couetouſnes, ambition, cruelty, luxury, leachery, and ſuch like ſinnes which Tyrants delight in: what ſhall be donne in this caſe to theſe Princes? I anſweare that, it belongs to the Superior powers, ſuch as are the ſeauen Electors in the *Empire*, and the Statesmen of the *Kingdome* almoſt in euery Monarchy, to reſtraine the fury of Tyrants, which if they do not, they are traytours to their Countries, and ſhall before the Lord, giue an account of their treachery. *Beſa.* confeſſ. *an.* 1560. *p.* 216 ſee. *Calnin. Inſt. lib.* 4. *c.* 20. *Sect.* 31.

(4) *Kings* and cheif Magiſtrates, are the vaſſals of the Kingdome, and of the cōmon wealth where they rule; wherefore they may be diſpoſſeſſed and deiected when they ſhal obſtinatly attempt any thing againſt the feudall Lawes of the Kingdome, and this (*ſayth he a little before*) may be donne with a good conſcience. *Danæus lib.* 3. *Pol. Chriſtian. c.* 6. *Beza Epiſt.* 24.

(5) The Peeres of the Kingdome or the publicq; aſſēbly of States ought to deſtroy him, either by peaceable practiſes or open warr. *Fenners ſacra theol. l* 5 *c.*15. *p.* 185.

(6) If the Noble men and other inferiour Magiſtrates for feare ſhould refuſe to reforme religiō, the reſt of the people might doe it in that caſe themſelues. *Goodm. p.* 196. 87. 34. 35. 185. 180. 184. *&c.* See alſo *Knox. hiſt. Scot. p.* 49. 50.

(7) The people may arraigne their Prince. *Buch. de iure regni, pag.* 62.

(8) Euill Princes ought by the Law of God to be depoſed, and inferiour Magiſtrates ought cheifely to doe it. *Goodman, p.* 144. 145. examples allowed of Kings depoſed. *Edw. Rich.* 2. *Chriſtian* of *Denmark &c. Obed.* 100. See more in *Knox. hiſt. p.* 371 *appell. p.* 28. 30. 56. *& in M. Surcliff's* anſwear *p.* 7.. it is ſaid, that *this Doctrine* (of puniſhing, depoſing, and killing of Kings) was commended by the moſt learned in thoſe parts, which were (ſaith he) *Caluin, Beza*, & certaine Engliſh men: affirming moreouer that *the ſame doctrine*, or (*to vſe his owne words*) diſobedience rather againſt Princes was taught by *Buchanan, Knox, Hottoman in his Francogallia, Beza de iure magiſtratuum in ſubditos, vindiciæ cont. tyrannos, Viſions, &c.* See alſo *pag.* 95 and the ſame likewiſe auerred by *D. Bancrofts Surnay, p.* 48. and *Dang. poſit. p.* 18 See more before at 4.

(9) Subiects when they endure publiq; and manifeſt wrong, may lawfully become ſuppliants to forraine States, and craue their ayde againſt their Princes, & other Kings ought to take vpon them their defence and protection. *Bacanus, loc. com. Theol. loc.* 77. *p.* 845. *and this doctrine* ſaith the learned proteſtant *M. Owen*, was published at the earneſt requeſt of *Beza* and *Gonlartius. Herod. & pil. p.* 13. *&* 53.

(10) The people haue right to beſtow the crowne at their pleaſure *Buchan. de iure regni p.* 13.

(11) By the word of God a priuate man (hauing ſome ſpecial inward motion) may kill a Tyrant, &c. or otherwiſe a priuate man may doe ſoe, if he be commanded or permitted by the common wealth. *Obed. p.* 10 See more ib. *p.* 99. 103.

(12) It were good that rewards were appointed by the people for ſuch as ſhould kill Tyrants, as commonly there is for thoſe that haue killed either wolues or Beares, &c. *Buchan. de iure regni, p.* 40.

(13) I am of opinion with the old people of Rome, that of all good actiõs the murther of a Tyrant is moſt commendable. *Euſeb. philad. dial.* 2.

(14) If magiſtrates tranſgreſſe God's lawes themſelues, and command others to doe the like, they looſe that honour and obedience, which otherwiſe is due vnto them; and ought noe more to be taken for Magiſtrates, but to be examined, and punished as priuate tranſgreſſors. *Goodman p.* 119. 139. See more before *at* 2.

(15) If Princes be Tyrants againſt God and his truth, their ſubiects are freede from their oathes of obedience. *Knox, to Engl.* and *Scotland. fol.* 78.

(16) That is, arraigne them, examine and punish them as priuate tranſgreſſors: whereof ſee before at 7. & 14. & *Obed. pag.* 111. where it is ſayd, that, Iudges ought by the law of God, to ſummon Princes before them, for their crimes, and to proceede againſt them, as againſt all other offenders.

XVII.

TO THE KING'S MOST EXCELLENT *Maieſty my dread Soueraigne.*

PArdon, moſt gratious Soueraigne, if my verſe
Diſtaſt thy eares: what I aboue rehearſe
Is not my owne: I onely doe relate
The Teners of ſuch foes vnto the ſtate,
As would (if they had power) aſſayle the crowne,
And in thy blood all our beſt fortunes drowne.
My prayers, are (as likwiſe of the reſt
Of my deare brethren) that thou mayſt liue bleſt
Aboue thy wishes; all diſaſters chaſe,
And ſtill looke ſmiling fortune in the face.
May peace by thee with that ſame throne be grac't,
Wherin thy royall Father hath her plac't:
And all ſuch wretches, as beare any part
In hate to thee, put off their traytrous hart,

That noe tumultuous or diſloyall ſtraine
May e're diſturbe the quiet of thy raigne.
Be forraine and home-bred iniurious ſcopes
A gainſt thy perſon ſtrangled in their hopes:
And whoe knowes treaſon and reueales it not,
Be food to beaſtes, and branded with the note
Of Traytor; yea, let thoſe ſo cenſur'd be,
Whoſe onely thoughts are falſe to thine or thee.
This, all true ſubiects wish, this, each implores,
Who'll not ſubſcribe to this, is none of ours.

XVIII.
CALVIN'S CREED.

(1) THree Gods there are; (2) noe Father; (3) nor can he,
Whoe made of nothing all, allmighty be.
Chriſt is to God, as God, (4) inferiour,
And doth, (5) as God, for vs God's ayd implore.
He (6) truly was a ſinner, (7) not God's Sonne,
His birth made Mary, of a Virgin, (8) none.
Shee was (9) too busy, of a (10) haughty vaine,
And (11) ſpightfully God's power did reſtraine.
Chriſt not one onely, but (12) two perſons hath,
And was endew'd, as other men, with (13) fayth.
He, as in yeares, ſo did in wiſdome (14) growe,
Yet did not, when at wiſeſt, (15) all thinges knowe.
He vs'd noe grounded method to (16) confute
The aduerſe part, but, when he did diſpute,
He his opponents either did amuſe
With (17) farre fetch't ſimilitudes, or els abuſe
Their fayth by ſome (18) ſuperfluous inference,
Harsh (19) phraſe, and words not in a (20) proper ſenſe.

To vicious paſſions he ſometymes obay'd,
Was diſobedient, cowardly, raſh, diſmay'd;
For through baſe feare he did t' his power (21) denie
To be the world's mediatour, and to dye,
And more afrayd of death was, then we ſee
Theeues (22) now, or other wicked perſons be.
Yea he then quite (23) forgot and did not deeme
Himſelf to be, whoe ſhould our ſoules redeeme.
His prayer was (24) not aduis'd, but ſuch as did
A more proportioned correction need.
Nothing had beene effected if his death
Had bene but corporall; for, e're his breath
Forſook him, he was (26) truly in deſpaire,
And did the death of (27) more then body feare.
His guilty ſoule was (28) cited for to come
Before th' Eternall, to receaue her doome;
And was (29) tormented with th' Infernall paines,
Which for the damn'd forſaken ſoules remaines.
And, to be breef, no other ſignes there are
In all his death, but tokens of (30) deſpaire.
He went to hell, that is, (31) God did impoſe
Thoſe paines on him, he doth vpon his foes;
Whence he became in horror with the fright
Of black damnation, and with (32) that did fight.
His body dead, aliue againe was made,
Not of himſelf, but (33) by his Father's ayd.
He ſits at God's right hand; that is, he holdes
Next (34) vnder him, cheef rule, and all controlls.
Wee need (35) not feare to haue our ſinnes awaite
For Iudgment, ranſom'd at ſo high a rate.
The holy Ghoſt is God, (36) as I haue showne,
Diſtinct from both, the Father and the Sonne.

Tis falſe to ſay, the Church can neuer fayle,
For then it (37) fell, when Popes did firſt preuaile.
Penance is (38) needles; eu'ry ſinnfull falle
In baptiſme is remitted once for all.
It is a foolish madnes to (39.) maintaine
That after death our flesh shall ryſe againe.
In heau'en it ſelf (40) no Saints haue yet at all byn.
Whoe ſpeakes theſe words, a Chriſtian? (41) noe; Iohn Caluin.

(1) If the Father haue his eſſence of himſelf, the Sonne his eſſence of the Father, and the Spirit from them both, doth not (ſayth *Caluin*) three eſſences here-vpon ariſe? *Tract theol. p.* 793. beſides this *in act. Serueti* he often writeth that the Sonne hath his ſubſtance diſtinct from the Father, wherevpon followes, that he is a diſtinct God from the Father. See act. *Serv p.* 249. 250. 871. 872. *& paſſim.*

(2) He teacheth that, the Father can neither wholy, nor by part, communicate his nature to Chriſt, but muſt withall be depriued thereof himſelf. *Tract theol. p.* 771. 772. and he denies that the Sonne is begotten of the Fathers ſubſtance and eſſence; affirming that he is God of himſelf, not God of God. See M *Whitak.* 8. *Lamp rat & Cai.* himſelf *l.* 1. *Inſt. c.* 13 *ſect.* 23. 29 *& tract. Theol. p.* 774. by which it followes that if God haue no Sonne begotten of his ſubſtance and eſſence, he can be no Father, & Chriſt if he receaued no eſſence from the Father, he cannot be his Sonne.

(3) That dreame of the abſolute power of God which the ſchoolmen haue brought in, is execrable blaſphemy. *Calu ad cap.* 23. *Ezech. gallicè ſcript.* See him *Inſtit. l.* 3. *c.* 23. *ſect* 2.

(4) *The Father is greater then I*; hath been reſtrained to the humane nature of Chriſt, but I doe not doubt to extend it to him as God and Man. *tract Theol. p.* 794. ſee alſo *p.* 792. *&* 2. *Inſt. c* 14 *ſect.* 3. *& in c.* 17. *Io. v.* 12. *& cap.* 22. *Math.* ℣. 44. *& cap.* 26. ℣. 64.

(5) It is noe abſurdity &c: if Chriſt according to his diuinity maketh interceſſion to the Father. *tract. Theol. p.* 791.

(6) How are we iuſt before God? Sure as Chriſt a ſinner was iuſt. 1. *Cor c.* 5. and in' an other place: Chriſt (ſayth he) in that humane nature which he had taken vpon him, was truly a ſinner, and guilty of euerlaſting malediction. *Id. c.* 3. *ad Galat.*

(7) See before at 2.

(8) Our Lord ſpared Mary till she had wel recouered her weaknes in childbearing, that shee might take her iourney. *in c.* 2. *Matth* ℣. 13.

[9] Shee was haſty out of time: intempeſtiuè feſtina. *in c.* 2 *Io* ℣. 4. *& c.* 8 *Luc.* ℣. 19.

(10) While shee giueth ſcope to her motherly greife, she through lack of conſideration preferred herſelf before God. *in c.* 2. *Luc* ℣. 48.

(11) Shee ſeemes no leſſe ſpightfully to reſtraine the power of God, then did before her, *Zacharias. in c.* 1. *Luc.* ℣. 34.

(12) For he ſeuereth the perſon of the Mediatour from Chriſts diuine perſon, maintaining, with *Neſtorius*, two perſons in Chriſt; the one humane, the other diuine *l.* 1. *Inſt. c.* 13. *ſect.* 9. 23 24.

(13) Though the ſenſe of Chriſts flesh did apprehēd deſtruction, yet faith remained firme in his hart *in c.* 26 *Math.* See beſides, his attributing of the like faith to Chriſt which holy men are vſed to haue when they are tempted: *in Math c.* 4 ℣. 3. *& in c.* 27 ℣. 46. 50.

(14) Chriſt as he did growe in body, ſoe likewiſe did he profit in ſoule, and a little before: the guifts of his mind did encreaſe with his age *in c.* 2. *Luc.* ℣. 40.

(15) Chriſts ſoule was ſubiect to ignorance: this only difference is betwixt vs and him that our infirmities are of neceſſity, his voluntary: *in c.* 12. *Luc.* ℣. 40. It is euident that ignorance (ſayth he) was common to Chriſt with the Angels *in c.* 24. *Math.* ℣. 36. and in particular he auoucheth that he knew not the day of iudgment (*in c.* 24. *Mat.* ℣. 36.) nor what that tree

was which he curſed. *c.* 21. *Matt* ỳ. 18, ſee alſo 1b. *c* 9. ỹ 2.

[16] We muſt remember, that Chriſt did vſe the common receaued prouerbs not that they ſhould ſolidly proue any thing, but only that they ſhould bee as probable coniectures. *Calu. in c.* 12. *Matt.* ỳ. 25. & 2. 10. *Luc* ỳ. 17. and thereupon he is not afraid to cenſure certain words of Chriſt to be but a weak confutation of what he ſought to refute: *in c.* 12. *Mat.* ỳ 25. and in an other place: Chriſt (ſayth he) ſeemes here not to reaſon ſolidly *Id. in c.* 9. *Matth* ỳ 5.

(17) This ſeemes to be a harsh and farre-fetcht ſimilitude; & after: the ſimilitude of ſifting doth not hang together. *Calu in c.* 16. & 22. *Luc.*

(18) When Chriſt inferred, All things therefore whatſoeuer you will &c; *Caluin* giueth it this gloſſe, it is a ſuperfluous or vaine illation. *in c.* 7. *Matth* ỹ. 12.

(19) This metaphore of Chriſt is ſomewhat harsh in *c.* 9. *Mart* ỳ. 49.

(20) That Chriſt promiſeth from God reward to faſting is an improper ſpeach, *in Math. c.* 9 ỳ. 16. 17. 18 See him likewiſe taxed for improper ſpeaches by *Calu. in c* 12 *Matt.* ỹ 5. 26. 33 *in c.* 15. ỳ 19. *in c.* 20. ỳ. 26 & *in cap.* 1. *Ioan* ỳ 32. *in c.* 6 ỹ. 29. 35. *in c.* 17. ỳ. 11. & *in c.* 3 ỳ. 21. he writeth of a ſaying of Chriſt, that it ſeemes to be ſpoken improperly and abſurdly, in french, *ſans raiſon*

(21) He refuſeth and denies as much as in him lieth to performe the office of a Mediatour (*in c.* 26. *Matt* ỳ 39.) and manifeſts his owne effeminatnes by his ſhunning of death, *c.* 12 *Io* ỹ. 27.

(22) Theeues and other euill doers do obſtinately haſt to death, many with haughty courage deſpiſe it, ſome others doe mildly ſuffer it, but what conſtancy or ſtout courage were it for the Sonne of God to be aſtonished and in a manner ſtricken dead with feare of it &c: how shamefull a tendernes as I ſay should this haue been to be ſoe farre tormented with feare of common death, as to melt in bloody ſweate; and not to be able to be comforted but by ſight of angels. *l.* 2 *Inſtit. c.* 16 *ſect.* 12.

(23) The ſame vehemency tooke from him the preſent memory of the heauenly decree, ſoe that he forgot at that inſtant, that he was ſent hither to be our Redeemer *in c* 26. *Mat* ỳ 39.

(24) This prayer of Chriſt was not premeditate, but the force & extremity of greif wringed from him this haſty ſpeach, to which a correction was preſently added, and a little before: he chaſtiſeth and recalleth that vowe of his which hee had let ſodainly ſlipp. *Id.* 1b.

(25) Chriſts death had been to no effect if he had ſuffered only a corporall death. *Inſt. l.* 2. *c.* 16. *ſect.* 10.

(26) Thus do wee ſee Chriſt to be on all ſides ſoe vexed as being ouerwhelmed with deſperation, he ceaſed to call vpon God, which was as much as to renounce his ſaluation. And this, ſayth he a litle before, was not fained, or as a thing only acted vpon a ſtage. *in c.* 27. *Matt* ỳ. 47. 46.

(27) He was afraid of ſomething more horrible in his death, then the ſeparation (only) of ſoule and body. *in c.* 26. *Matt.* ỳ. 37. ſee 39.

(28) It behoued that Chriſt, to ſatisfy for vs, should be conuented and that guilty before the tribunal of God. *in c.* 27. *Matt* ỳ 46

(29) Chriſt in his ſoule ſuffered the terrible torments of adamned and forſaken man. *l.* 2. *Inſt. c.* 16. *ſect.* 10.

(30) In the death of Chriſt occures a ſpectacle ful of deſperation *in c* 27 *Mat.* ỳ. 57. And againe in this ſpectacle there was nothing but matter of extreame diſpaire *in c.* 14. *Ioan* ỳ. 6.

(31) It is noe meruaile if it be ſayd that Chriſt went downe to the hells, ſith he ſuffered that death wherwith God in wrath ſtriketh wicked doers. *l.* 2. *Inſt. c.* 6. *ſect.* 10.

(32) It behooued that Chriſt should as it were hand to hand wraſtle with the armies of the hells and the horrour of eternall death, *idem ibid.* See him alſo *in c.* 26 *Matt* ỹ. 39.

(33) *Caluin* houlds it to be abſurd, that Chriſt should chalenge to himſelf the glory of his owne reſurrection, when the ſcripture (ſayth he) euery where teacheth it to be the worke of God the Father, *in c.* 2. *Ioan.* See him alſo *in c.* 8. *ad Rom.*

(34) Chriſt is ſayd to ſit at the right hand of the Father, becauſe being ordained chief king [who in his name may gouern the world] he as it were houldeth the ſecond degree from him of honour and rule. Chriſt therfore ſitteth at the right hand of his Father, becauſe he is his Vicar *in c.* 26. *Matt.* ỹ. 64.

(35) Wee need not feare leaſt our ſinnes come to be iudged by God, from which the Sonne of God hath by ſoe pretious a price abſolued vs *in c.* 27. *Matt.* ỳ. 26.

[36] Let

(36) See before at 1. and beſides reade *Calu. l. 1. Inſt. c. 13. ſect. 23. & 25.*

(37) The matter came to that paſſe, that it was manifeſt and euidēt to the learned & vnlearned, that the true order of the Church then perished, the kingdome of Chriſt was throwne downe, when this Dominion [of the Pope] was erected. *Calu. reſp. ad Sadolet. p. 132. 128.*

(38) At what time ſoeuer we be baptized, we are at once waſhed & cleanſed for all our life; and a litle after they erre, who thinke that by the benefit of repētāce, we do after baptiſme obtaine forgiueneſſe. *And not much before*: In baptiſme is obtained perpetuall and continuall forgiueneſſe of ſinnes, euen vnto death. *l. 4. Inſt. c. 14. ſect 3 4. &c. 19. ſect. 17.*

(39) Vpon the 26. of *Mat.* he affirmes that they are mad who teach, that the blood of Chriſt is now ioyned with his flesh; Which opinion *Schluſſelburg* deteſting both in *Calvin* and his fellowes ſayth that, hence it appeareth that the Caluiniſts, albeit they affirme in word and writing, yet in hart they doe not belieue the reſurrection of the dead. *Schluſſ. Theol. Calu. l. 1. art. 20.*

(40) Chriſt being entred into the Sanctuary of heauen, vnto the end of the ages of the world, he alone carrieth to God the prayers of the people (of the Saints) a biding a farre of at the portch. *l. 3. Inſt. c. 20 ſect. 20. and elswhere*: The ſoules of the godly hauing ended the labour of their warfare, do goe into a bleſſed reſt, where with happy ioyfulnes they looke for the enioying of the promiſed glory; and ſo all things are holden in ſuſpence till Chriſt the Redeemer appeare. Ib. *c. 25. ſect. 6.*

(41) See *Aegidius Hunnius* his *Caluinus Iudaizans*, &c printed *Wittenb.* 1593. and *Iohn Modeſtus* his Demonſtration forth of holy Scripture, that the Sacramentaries are not Chriſtiās, but baptiſed Iewes & Turkes. print. *Tubingæ.* 1583. both which authors were learned Proteſtants.

XIX.

VPON SAINT PAVL and Luther.

PAul in his writings (1) oftymes IESVS names,
Luther the Diuel's name (2) more oft proclames.
What is the reaſon? ſure, on either part
The Mouth ſpeakes from th' aboundance of the hart.

(1) *S. Paul* repeates this ſacred name of (*IESVS*) in his Epiſtles neer 500. times.

(2) So frequently doth *Luther* vſe the name of (*Diuel*) that the learned Tigurine Diuines ſpeaking but of one of his bookes only ſay, that it is full of Diuels, and in another place: How wonderfull (ſay they) is *Luther* here with his Diuels, what impure wordes he vſeth, with how many Diuels doth he burſt? *Theol. Tigur. confeſſ. Germ. fol. 3. & part. 3. fol. 134.* & *Zuinglius* ſayth to him: We fill not our bookes with ſo many Diuels, nor doe we bring ſo many armies of Diuells againſt thee &c. *Zuingl. tom. 2. fol. 381.*

XX.

Vpon the late peace betwixt the King of France and the Hugonots.

WArr's ſtormes are paſt, the gentle breath of peace
Hath forc't in France all noyſome vapours ceaſe.
The *Rochellers* and their adherents now
Their humble necks, vnto the King doe bow.
They now no more will (1) for Religion's ſake
Rebellious armes againſt their Sou'raigne take.
Noe more (2) contemne his Edicts, and noe more
Againſt his powers (3) forraine power implore:
Hence forth they 'l neuer vnder fayre pretence
To ſhew their fayth, come (4) armed to their Prince,
Nor armed treate with him, (5) like ſuch as ſtand
To begge an almes with threatning ſword in hand.
They 'l ne're contend by open force againe
From him his ſacred Churches (6) to detaine:
Nor will their Preachers, (7) arm'd with piſtols, proue
If them to greater treaſons they may moue.
Religious perſons, Abbeys, Monaſteries,
Preiſts, Altars, Veſtments, Reliques, Images,
And whatſoeuer els, may now be free
From the (8) profane reach of impiety.
They 'l ceaſe. But ſtay; a further clauſe remaines;
I had forgot my ſelf, they 'r Puritans.

(1) As they haue done for the ſpace of aboue 40. or 50 yeares together, and that for Religion, as euidently appeareth by the Proteſtant writer *I. de Serres* in his generall Inuentory of the hiſtory of France tranſl. into Engl. by *Edw Grimſton*: and by *Oſiander*, who writing of thoſe warres ſayth: Ciuill warre for Religion was renewed &c. *Epit.* 116. *p.* 804.

(2) The king cauſed certaine Edicts to be publiſhed againſt them of the Religion who ſtood vpon their guard ſeing their Prince threatned them ſo openly. *Criſpen. Eſt. of the Church p. 613. ſee Oſiand. ep. cent. 16. p. 808. de Serres p. 625. 658. &c.*

(3) As without further teſtimony, it is ſufficiently knowne they haue done, by their often ſending, beſides other Countries, hither likewiſe into *England*. read *De Serres.*

(4) As they did when vnder colour of exhibiting a Confeſſion of their faith they came armed to the kings palace *Oſiand. Epit. cent. 16. p. 698.*

(5) As they did when they treated partly as humble ſeruants, partly as armed ſubiects like to ſuch who begge for almes with their ſwordes in their handes. *De Serres p. 660.*

(6) They hauing before by many petitions required temples for the exerciſe of their Religion doe now take them by force in many places, and without further approbation of their demaundes they aſſemble at diuers times. Thus *de Serres p. 588. ſee Pet. Mart. Epiſt. annex. to his comm. plac. in English. p. 157.*

(7) As *Beza* did in a ſeditious vproare at *Orleans*, whereat he preached with his ſword & piſtoll, and exhorted the people to shew their manhood rather in killing the Papiſts then in breaking images. *M. Fulk* anſw. *to P. Frarines declam. p. 44. ſee Anton. Fagus de vita Bezæ. p. 45.*

(8) For at *Meaux*, tranſported with vndiſcreet zeale, grounded vpon their numbers they did fly to the Churches, beate downe images, and make the Prieſts retire. *de Serres p. 593.* See their like inſolencies vſed in the ſame kind in *Grenoble* (*16. p. 610.*) and els where *p. 589.*

XXI.

VPON CAROLOSTADIVS.

AS Car'loſtadius firſt begin's to preach,
The Diuel courteouſly takes paines to (1) teach,
Guide and direct him: and to make him ſtill
Better obſerue the proiects of his will,
He kindly creepes (2) into him, (3) and directs
His tongue to all Hell's moſt deſir'd effects.
So that, when e're this Doctour ſilence breakes,
His lips and tongue moue, but the Diuell ſpeakes.
And whyle he lyes, expecting eu'ry hower
To try the force of death's all-forcing power,
The Diuel (4) viſits him. Monſter of men!
The Diuel left thee not till death: nor then.

(1) *Charoloſtadius* was wont to boaſt (ſaith *Chemnitius lib. de cæna. p.* 214.) that the expoſition of *This is my body*, came to him by reuelation, but he that appeared to him, if we may belieue Luther (*tom.* 3. *Ien. Germ. fol.* 68.) was eyther the Diuel, or the Diuels Damme. See alſo *Chemnitius de cæna p.* 214.

(2) This miſerable man was not poſſeſſed with one Diuel only. *Luth. loc. com. claſſ.* 5. *c.* 15. *p.* 47. ſee him alſo *tom.* 3. *Ien. Fol.* 61. *& Alb. cont. Carloſtadianos z.* 4 *p.* 1. *& y.* 2. *p.* 2. where he affirmeth that the Diuel poſſeſſed Caroloſtadius corporally.

(3) Let no man wonder that I cal him (*Caroloſtadius*) Diuel: for I haue nothing to doe with him; I haue only relation to him, by whom he is obſeſt, who alſo ſpeakes by him. *Luth. tom* 3. *Ien. fol.* 61 ſee alſoe *colloq. mens. fol.* 367. 273.

(4) This laſt apparition of the Diuel to him, which was three dayes before his death is affirmed by *Albert. cont. Carloſt. f.* 1. 6. *& Io. Schutz. lib.* 50. *canſ. c.* 50. ſee more of *Caroloſtadius* hereafter. XXXIV. 2. 3. 4. 5.

XXII.

VPON BEZA, BETWIXT HIS Candida, and Andebert.

What? is not Beza yet reſolu'd? nor yet?
Still doth he doubt on whether part to ſet
His ſpacious luſtes, his luſtes as hard to fill
As is the gulf of his inſatiate will.
See, ſee, ô, how he, fearfull to diſtaſt
Either damnation, his looſſe eyes doth caſt
Alike on both, as if he faine would gleane
Equall (2) acceptance both from Boy and Queane.
Now her he courts; then, fearing leaſt that act
Diſpleaſe his Ganimed, *he ſeemes t'retract*
His former errour, and aſſures the Boy
That he alone ſhall be his onely ioy.
His iealous punke at laſt perceaueth this,
And ſtormes therat; he calmes her with a kiſſe:
Then, to his (3) Boy: thou ſweete (ſayth he) art myne,
Thou art my cheef delight. O rare Diuine!

(1) Among other wanton Epigrams which Beza writ, there is one extant of his inordinate liking to his *Ganimed* called *Andebertus* and his woman *Candida*,

wherin he debateth whether ſinne he may preferre & finally makes choice of the boy before his woman. See this in Beza's Epigrãmes print. at *Paris an.* 1548 In ſo much as *Schluſſelberg* confeſſeth ſaying, that it is euident that *Beza* did write moſt obſcene verſes to *Germanus Andebertus*, whom he choſe at *Orleans*, and that *Beza* made him his *Adonis. Theol. Calu. l.* 1. *f.* 93 ſee more in *proem. p.* 4. & 92. 93. & *l.* 2. *f.* 72. & hereafter XXXIV. 20. 21. 22. 23.

(2) *Amplector quoq; ſic & hanc & illam, vt totus cupiam videre vtrumque, integriſq; frui integer duobus, &* Beza *his own words vbi* ſupra at.

(3) *Priores tibi defero,* Andeberte; *Quòd ſi* Candida *fortè conqueratur, quid tum? baſiolo tacebit vno.* ib.

XXIII.

VPON PROTESTANT Predeſtination.

ERE Rome, the world's then empreſſe, did embrace
That ſacred Truth, whoſe path she now doth trace,
Mettall and ſtone, (1) her owne workes, she ador'd,
And help, of what requir'd her help, implored.
The ioyfull reapers of the fruits of Nile
Worship't (2) a *Cat, Dog, Bull & Crocodile,*
Ibis and *Hawkes*; yea offered vp their groanes
To *Beetles, Aſpes, Garlick*, and *Onyons.*
Snakes, Adders, Tigers, Skritch-owles, Bats and *Trees,*
Hearbs, Beaſts and *Birdes* are (3) *Congo's* Deities.
To the (4) Diuel *Calicute* doth prayer aſſigne,
Yea to an (5) *Ape, Elephants*, and *Kine.*
But bolder (6) *Pegu* doth in this excell
In ſacrifice she feeds the Diuel well,
And giues him muſique: ſpacious (g) *Tartary*
And fayre *Cathaga* much deuoted be
To a God of *Felt*, in whoſe conceit *Earth, Fire,*
Sunne, Water, Starres, the like reſpect require.
The (8) Philippina's doe adore an *Oxe*
Peru a mount (9) of Sand, a (10) Cocke and Foxe

An *Emerald* and (11) *Thunder*: (12) *Mexico*
Before a liuing *Slaue* as God doth bow;
Yea to a maſſe of *Paſte* which long hath ſtood
Tempred in Childrens and in virgins blood.
The lands (13) betwixt *Cambaia* and *Malabar*
Th' firſt thing they meet, after the morning-ſtarre
Hath told the Sunn's approach, be't *Bull* or *Boare*
Or any Creature els, they low adore.
Rude miſshap't *Stones* induſtrious (14) *China* makes
Her Gods, with heauen and Hell-hags wound with snakes.
To a *Flint* (15) *Narſinga*; th' fartheſt (16) *Moſchi* fall
To an old wiue's *shape*; (17) *Lithuania* to a *Mall*.
And in this ſottish manner diuers more
For their Creatour, creatures doe adore:
All foolishly, I grant; yet all hope (18) t' gaine
Some good by this their ſuperſtitious paine;
And think, that in reward each God proceedes
With euery one according to his deedes.
But Proteſtants ſerue ſuch a Tyrant God (19)
As doth (ſay they) (20) inflict the dreadfull rod
Of his eternall wrath, no care once had
Of any of their actions good or bad:
Yea though they be the chiefe in Vertue's ſchoole,
They muſt be damn'd: Which is the greateſt foole?

(1) *S. Auſtin de Civ. Dei*; *Lipſius*, and many others.
(2) *Strabo* lib. 17. *Stackius de ſacris Sacrif. q. gent. Philo Iudæus de* 10. *præc. Ioſ. cont. App. Orig. cont. Celſ. l.* 3. *&c.*
(3) *Purchas his pilgrimage, l.* 6. *c.* 9.
(4) *Ludouicus Patriarch. Rom. nauig. l.* 5. *c.* 2.
(5) *Maff. hiſt. Ind. lib.* 1. *p.* 24. ſee Loopez.
(6) *Caſpar Balby. Got. Arthus hiſt. Ind. p.* 321.
(7) *o. de plano Carpini. c.* 2.
(8) *Vertomannus lib.* 6.
(9) *Acoſta lib.* 5. *cap* 5.
(10) *Cieza c.* 30.

(11) *Acoſta lib. 6. c. 21.*
(12) *Purch. Pilgrimage. lib. 8. cap. 11.*
(13) *Ib. lib. 5. cap. 8.*
(14) *Maffeus hiſt. Ind. l. 6.*
(15) *The Eſtates &c: of the World, in English, p. 778.*
(16) *Ortel. theatro. Miechouius de Sarmat. Europea. lib. 2.*
(17) *Guagninus deſcript. Lithuaniæ.*
(18) The *Calicutians* adore the Dyuell, who is appoynted (ſay they) by God to reward euery man according to their workes. *Lodou. Patrich. Rom. nauig. l. 5. c 2* The *Virginians* likewiſe hold that the ſoule is rewarded after this life according to her works. *Purch. pilgrim. l. 8. c. 6.* the like may be alſo ſeene in the reſt, who ſoeuer ſhall peruſe their hiſtories.
(19) Let not any of the Tyrant-worſhippers accuſe me heere of blaſphemy, for I doe not in this place ſpeake of the God of Catholikes Ieſus Chriſt: for he wil (as himſelfe ſayth) render vnto euery one according to his works. *Math. 16. v. 27 Luc 6. ℣ 38 Rom. 2. Cor. 1 3. Gal. 6. Apoc. vlt. Pſal. 65.*
(20) The God of *Proteſtants* doth ordaine by his counſel and decree that among men ſome be borne deſtined to certaine damnation from their mothers wombe, who by their deſtruction may glorify him (*Caluin. Inſtit. l. 3. c. 23. ſect. 6*) and this without any reſpect had to their works either good or euill. *M. willer. Synop. p. 554* See alſo for this opinion *Calu. Inſtit. print. Argentorat. p. 253. Luther lib. de ſer. arbitr Beza reſponſ. ad acta colloqu. Montisberg. part. 2. p. 235. 165. Pet. Mart. comm. places, part. 3. p. 12.* and many more.

XXIIII.

A LETTER TO A MINISTER from one of his Pupills concerning S. Auſtins Workes.

SIR,
Since I ſaw you laſt, though many a hill
Plaines, woods, & groues our bodies doe diuide,
Your beſt part hath beene preſent with me ſtill,
Diſtance of place, that from me nere could hide.
The ghoſtly good derections, which by you
It pleaſd' the Spirit to me then impart
Straight in my ſoule to ſuch perfection grew
As they nere ſhall, nor can from thence depart;
You taught me then to know Rom's *ſcarlet-whore*

And other points, which then I held amiſſe:
Wherewith emboldned, now in one thing more
Your graue aduice I craue, & this it is.
I doubt not but you know in what eſteeme
With our beſt Authors Auſtin's *writings are.*
To ſome ſo free from errour he doth ſeeme
As (1) *none but Scripture may with him compare.*
Others doe ſtile him the profound'ſt Diuine
And great'ſt of Fathers, *ſince th'* Apoſtles *were.*
Others affirme he did in learning ſhine
Farre (3) *aboue all that did or will appeare.*
Others (4) *appeale vnto him, ſome him call*
The Fathers (5) *Monarch, one more* (6) *free from taint*
Of error then the pureſt of them all
And ſay, he doubtleſſe was a (7) Proteſtant.
Yet I peruſing of his Workes, can ſee
(*Thus much the Spirit hath giu'n me to diſcerne*)
Nothing but rules of wicked Popery
Nor ought by him but ſuperſtition learne.
To inſtance ſome; he holds the (8) *Church-decrees,*
Which are the bookes we ought true Scripture call.
Toby, (9) *with* Iudith, Heſter, Machabees,
He, Papiſt-like, doth hould canonicall.
Generall (10) *Traditions are to be obſeru'd*
Chriſt's true Church (11) *only called Catholike*
None muſt (12) *gain-ſay her; ſhe is ſtill preſeru'd*
From (13) *fall; Rom's Church is* (14) *chiefeſt, & the like.*
The holy Sacraments doe grace conferre (15)
And with the (16) *Croſſe's ſigne applyed be:*
He doth moreouer ſeriouſly auerre,
That ſuch are (17) *damn'd as vnbaptiſed dye.*
He holds the reall (18) *preſence, which the* (19) *bad*

As well

As well as good receiue, and doth it call
A (20) *ſacrifice, whereof he euer had*
A care noe (21) *peece vpon the ground ſhould fall.*
It ought by all to be (22) *ador'd (ſayth he:)*
And holds the Papiſts (23) *now-Confeſsion:*
Orders (24) *beſides, a Sacrament to be*
He ſhewes, and teaches Extream-vnction.
His ſentence ſtill againſt our Fayth proceedes
In all theſe ſo much controuerted Heads.
Iuſtification, (26) *Free-will,* (27) *Merit* (28) *of deedes;*
Which fayth perhaps through him now ſo farre ſpreads;
In Prayer (29) *to Saints, their* (30) *Worship,* (31) *Images,*
Prayer (32) *for dead, materiall* (33) *fire in hell,*
And (34) *Purgatory-paines; he ne're doth ceaſe*
Our now-held Doctrine to his power t' refell.
With our blind Papiſts (35) *a mayne difference*
Twixt Mortall ſinnes and Veniall he vnfolds:
A (36) *vowed chaſtity, Faſtes,* (37) *Abſtinence* (38)
From certaine meates on certayne days he holds.
In brief what holds (39) *he not? ſcarce doe I know*
One part of him from ſuperſtition free;
His doctrine to approue, his rules t' allow
Were (40) *to reduce expulſed Popery.*
Which makes me wonder, why we ſay, that he
The (41) *iudgement of the ancient Church doth shew;*
For grant but that, and ſince we diſagree
From him our Doctrine muſt of force be new.
Faine would I know, how beſt I might defend
Our faith, if euer Papiſt should obiect
And aske: why, ſince his writings we commend,
We their authority as weake reiect.

So hoping to receiue ere long your beſt
And ſoundeſt counſell in this caſe, I reſt.

(1) After the ſacred Scriptures there is no Doctour in the Church who is to be compared to *Auſtin. Luth. loc. com. claſſ. 4. p. 45.*

(2) *M. Field* of the Church, *l. 3. f.* 170. See *Luth. tom. 7 fol.* 405.

(3) *D. Couell* in his anſwer to *Io Burges.*

(4) *M. Iewel* in his ſo wel knowne publick challenge at Paules Croſſe, appealed to *S. Auſtin* as a true and Orthodoxall Doctour.

(5) *M Forreſter Non. Tiſſagraph &c. in proœm. p. 3.*

(6) *Auſtin* of all the Fathers is holden moſt pure in the opinion of all. *Gomar. ſpec. veræ Eccleſ. p. 96.*

(7) *M. Whitak. anſwer to F. Camp. in the cont. fol. a. 2. parag* 28.

(8) I would not beleiue the Ghoſpel, vnleſſe the authority of the Catholique Church moued me thereto. &c. The authority of Catholiques weakned, I cannot then beleiue the Ghoſpel. *S. Auſtin tom 6. cont. Ep. fundam. c. 5.*

(9) The whole Canon of the Scriptures, ſayth *S Auſtin*, is cõtayned in theſe bookes following: and then among the reſt he names theſe bookes *tom. 3. de Doctr. Chriſt. l. 2. c. 8. vide Conc. Carth. 3. c. 47. 19 which* S. *Auſtin* being preſent ſubſcribed.

(10) Theſe things which we obſerue, not written but deliuered, which are kept all ouer the world are to be vnderſtood to be obſerued, as decreed either by the Apoſtles themſelues or generall Councels. *tom 2. ep.* 118 *ad Ianuar c. 1.* See heerafter at. 40.

(11) We muſt hold the cõmunion of that Church, which is named Catholique, not only of her owne, but alſo of her enemies; for will they, nill they, heretiques & ſchiſmatiques, when they ſpeak not with their owne fellowes, but with ſtrangers, call the Catholique Church, nothing elſe but Catholique Church; for they could not be vnderſtood vnleſſe they diſcerne it by this name wherewith she is called by the whole word. *tom. 1. de vera relig. c. 7.*

(12) It is a point of moſt inſolent madnes to diſpute againſt that which the vniuerſall Church thinketh *tom. 2. ep. 118. c. 5.*

(13) S. *Auſtin* anſwering the *Donatiſts*, who affirmed with our moderne Proteſtants that the Church was perished; ſayth: *this they ſay who are not in the Church*, ô *impudent ſpeach!* &c why doſt thou ſay that the Church hath perished out of all countries? *tom. 8. in Pſ. 102. con. 2.*

(14) To which Church of *Rome* not to giue the primacie is truely either the greateſt impietie or headlong arrogancie. *tom 6. de vtil. cred c. 17.*

(15) From whence is that ſo great vertue of the water, that touching the body, it waſheth the hart, but the word working it? *tom. 9. in Ioan. tract. 118.*

(16) Vnleſſe the ſigne of the croſſe be applyed either to the forehead of the belieuers, or to the water wherewith they are regenerated, or to the oyle wherewith they are annoynted, or to the ſacrifice wherewith they are nourished, none of theſe are rightly adminiſtred. *tom. 9 in Ioan. tract. 118.*

(17) It may truely be ſayd that children dying without baptiſme are to be in the eaſyeſt ſtate of damnation: Yet he deceiueth & is deceiued who teacheth that they are not to be damned. *tom. 7. de pecc. mer. & remiſſ l. 1. c. 16. & tom. 7. de anima & eius orig. l. 3. c. 9. & tom. 10 de verb. Apoſt. ſerm. 14. & tom. 2. ep. 28. ad Hieron.*

(18) *S. Auſtin* writing vpon theſe words of the Pſalmiſt: *he was carried in his owne hands*, ſayth: Chriſt was carried in his owne hands, when commending his owne body, he ſayd: *This is my body*: for then that his body was carryed in his hands. *tom. 8. in Pſal. 33 conc. 1.* and ſee *conc. 2. & ante expoſit. Pſalmi.*

(19) It was the body and blood of our Lord, euen vnto them to whom the Apoſtle ſayd, he that eateth vnworthily, eateth iudgement to himſelf *tom. 7. de Bapt. cont. Don l. 5 c. 8.* & againe: the traitour Iudas receiued the good body of Chriſt. *tom. 7. cont. Fulgent. Donat c. 6.*

(20) Of his body and blood he ordayned a ſacrifice according to the order of Melchiſedech. *tom. 8. in Pſ. 33. conc. 2. ante expoſit. Pſal.* See *tom 5 de Ciuit Dei lib 17. cap 20* and that he held this to be alſo a propitiatory ſacrifice, it is confeſſed by *Craſtonius l. 1. de opif. miſſæ p. 167. & Hunterus de ſacrificio miſſal. p. 525.*

(21) With what great care do we obſerue when the body of Chriſt is miniſtred vnto vs, that nothing thereof do fall out of our hands vpon the ground. *tom.* 10. *l.* 50. *hom.* 26. See *ſerm. ad infantes.*

(22) Becauſe he walked heere in that fleſh, and gaue vs that fleſh to eate for our ſaluation, now none eateth that fleſh, but firſt adoreth it. &c. we may not onely not ſinne by adoring, but ſinne by not adoring &c. *tom.* 8. *in Pſ.* 98. and ſee *in Pſ.* 21. *conc.* 1.

(23) Let man make knowne his life to God by the Prieſt, let him preuent the iudgment of God by confeſſion. *tom.* 4. *de vera & falſa pœnitentia. c.* 10. and more fully *tom.* 9. *l.* 2. *de viſit. infir. c.* 4.

(24) Both Baptiſme and Order are ſacraments &c *tom.* 7. *cont. epiſt. parmen. l.* 2. *c.*13 and *de baptiſmo contra Donat. l.* 1. *c.* 1. and *tom.* 6. *de bono coning. c.* 24.

[25] Let him (the ſick) aske of the Church holy oyle, wherewith his body may be annoynted, according to the Apoſtle. *Iames.* 5. *tom.* 9. *de rect. cath. conuerſ. & tom.* 10. *ſerm. de temp.* 215. *& tom* 9. *de viſit. infir. l.* 2. *c.* 4.

(26) The grace of God &c bringeth to the life of the ſecond man, not only by blotting out ſinnes, but alſo by helping not to ſinne *tom* 2. *ep.* 106. 105. *tom.* 7. *de nat. & gratia. c.* 26.

(27) It is in our will to conſent to God calling or to diſſent from it. *tom.* 3. *de ſpir & lit. c.* 34. and *tom.* 2. *ep.* 47. *tom.* 6. *in act. cum. fæl. Manigh. l* 2. *c.* 4 *& paſſim.*

(28) Are there no merits of the iuſt? there are truely, becauſe they are iuſt &c. as to the demerits of ſinne death is giuen as wage ſo to the merits of Iuſtice as wage life eternall. *tom.* 2. *ep* 105. *&* 46. 47, 52 *& tom.* 3 *Enchir. c.* 106. 107. *&* *tom.* 7. *de nat. & gratia &c.*

[29] Let him (S. *Cyprian* he meanes) helpe vs with his prayers &c. that our Lord graunting, we may imitate his goodneſſe, as much as we are able. *tom.* 7. *de bapt. c. Donat. l.* 7. *c.* 8 See *l.* 5. *c.* 17.

[30] We honour their memories as of holy men of God. *tom.* 5. *de ciuit. Dei. l.* 8. *c.* 27.

(31) I thinke it was becauſe they had ſeene in many places them [SS. *Peter* & *Paul*) pictured togeather with Chriſt. *tom.* 4. *de conſenſ. Euangeliſt. l.* 1. *c.* 10.

(32) It is not to be doubted but that the dead are holpen by the prayers of the holy Church, &c. *tom.* 10. *de verb. Apoſt. ſer.* 32. *c.* 2. *& tom.* 4. *de cura pro mort. c.* 18.

(33) Incorporeall ſpirits may by ſtrange yet true meanes, be tormented with the punishment of corporall fire *de ciuit. Dei. l.* 21. *c.* 10.

(34) Some ſuffer temporall punishments only in this life, others after death, ſome in both. *tom.* 5. *de ciuit. Dei l.* 21. *c.*13. and after the English tranſlation. *l.* 21. *c.* 16. *p.* 857. & *c.* 21. *p.* 860. *& c.* 24 *p.* 863 *& lib* 20. *c.* 25.

(35) There are certaine veniall ſinnes which are looſed dayly by our Lord's prayer &c. but others which are to death, are not ſoe looſed, but by the fruits of pennance. *tom.* 4. *de vera & falſa pœnitentia. c.* 4.

(36) If he ſhall marry after the vow which he hath promiſed to God, he ſhall be condemned &c If a Nunne ſhall marry, ſhe ſhall be reputed to haue committed adultery againſt Chriſt. *tom* 8. *in Pſ* 84.

(37) Not to keepe (the faſt of Lent) at all, is ſacriledge, & in part to break it, is ſinne *tom.* 10. *de temp ſerm.* 77 *ſer.* 62. *and tom* 2. *ep* 86. *ad Caſul.*

(38) Catholiques doe abſtaine not only from fleſh, but alſo from certaine fruits of the earth: not that they thinke them vncleane &c. and almoſt all in Lent obſerue this abſtinence. *tom.* 6. *cont Manich. l.* 30. *c.* 5 See *tom* 1. *de morib. eccleſ. c.* 31.

(39) For the other Catholique points which he holdes, ſee the treaſiſe of S *Auſtins* religion throughout; where you ſhall find both them and this which I haue already ſet downe all for the moſt part acknowledged to haue beene S. *Auſtins* doctrine by the learned Proteſtantes themſelues.

(40) *M Cartwright* anſwearing to S. *Auſtins* opinion about traditions ſayth: To allow S. *Auſtins* ſaying is to bring in Popery againe. *M. Whitg. def. p.* 103.

(41) *Calvin* granteth that *Auſtin* only is ſufficient to ſhew the iudgement of the ancient Church. *l.* 3. *Inſt. c.* 3. *ſect.* 10.

XXV.

The Miniſter's Anſwer to the former letter.

DEarely beloued,
I haue read your lines,
Wherein aboue the common courſe of youth
As in a ſpotleſſe mirrour clearly shines
A perfect zeale to ſearch & finde the truth.
Now as concerning briefely your demand,
(1) Of *Hippo's Auſtin's* ſo much vrged fayth:
Why's all he writes pure Ghoſpell? what command
Haue we to credit whatſoe're hee ſayth?
I but, ſay you, ſome doe him much commend,
And vnto him as a ſure ground appeale.
I anſwer, ſuch appeales (3) too farre extend,
They hurt themſelues and the true Churche's weale.
They giue too great a ſcope, themſelues they shew
Too much obſequious to *Room's Popish* broode,
Their cauſe they iniurie: what haue we to doe
With man's inuentions now, with flesh or blood?
For though ſome prayſe him, ſome there alſo are,
Perhaps as zealous of the Word as they,
Who will not doubt, before they doe impare
The grounds of Truth, his errours to diſplay.
Be there not many of our learnd'ſt Diuines
Who in ſome places of his workes ſuſpect
His (4) ſincere dealing, & by diuers ſignes
His (5) contradicting of him ſelf detect?
One you shall find his reaſons (6) diſallowes,
Another markes his groſſe abſurdity, (7)
Another his (8) vngrounded ſpeaches shewes

And ſome his furthring of *Idolatry*.
Nor want there ſome who dare affirme, he erres (10)
And is (11) corrupt, & (12) vſeth quircks; & ſome
Auouch that to belieue what he auerres,
Were (13) to ſet vp the faith againe of *Rome*.
What ſhould I ſay? how many doe (14) oppoſe
Againſt him, his authoritie (15) deſpiſe,
And doubt not, on him this fowle taint t'impoſe,
That leauing Scripture he doth (16) temporiſe.
Nay more then that, ſome wil not ſtick to ſay,
His wordes (17) repugnant to the ſcripture be,
And on his back the imputations lay
Of (18) rashnes, boldnes, (19) and imprudencie.
The ſower, (20) or increaſer ſome him call
Of ſeedes not gratefull in the Almightye's ſight,
Some ſtile him (21) foole and dolt, and not at all
Inſpired with the Lord's all-guiding Spirit.
If ſo; why ſhould we on his words rely
To find that truth which only Scriptures shew:
Noe, let vt this pernicious (22) cuſtome flye
If e're we meane th' vndoubted Truth to know.
Nor would I haue you from this man alone
But from all other Fathers to refrayne,
For 'mongſt them all ſcarce can you find me one
But doth mayne (23) poyntes of *Papiſtry* maintayne.
So that as long as we on them inſiſt (24)
Still in the ſelf-ſame errours shall we ſtay:
God's onely Word can onely chaſe this miſt,
No Sunne but that, that onely shewes the way.
Now to your laſt demaund; make anſwer ſtil
Your faith's not tyed vnto each man's tongue;
T' *Auſtin* y'are ready to reſigne your will,

As long as he doth to the Word no wrong.
Say thus and they are mute: be not intic't
To leaue this n'ere-forc't Hold: farewell in Chriſt.

(1) What is *Auguſtine*? who wil compel vs to belieue him? by what authority is his word an article of fayth? *Luth. contra Regem Angliæ.*

(2) See next before; XXIIII. 1. 2. 3. 4. 5. 6. 7.

(3) He graunted ouermuch and yeelded more then of right vnto you (Catholiq;) and iniured himſelf ouer much &c. and in a manner ſpoyled himſelf and the Church &c. What haue we to doe with the Fathers, with flesh or blood? *D. Humfr: de vita Iewelli. p. 212.*

(4) *S. Auguſtin tom. 5. de ciuit. dei. c. 8.* is to bee ſuſpected, for he ſpeakes there of miracles donne in *Africk* &c. whereas himſelf *tom. 2. ep. 137.* ſayth that in *Africk* there were not any miracles wrought in any place. *M. Moulin def. of the cath. fayth Englished, art. 17. p. 323.*

(5) *Auſtin* wanteth the teſtimony of ſcripture, neither agreeth he with himſelf, he contradictes himſelf &c. *Hoſp. hiſt. ſacr. part. 1. Indice 3. patrum* at the word *Auguſtinus.* ſee alſo *Toſſanus Syn. de patr. p. 34. Hutt. de Sacrifficio Miſſal l. 2. c. 7. Muſcul. loc. comm. de decal. p. 39.*

(6) I cannot allow *S. Auſtins* reaſon which he makes &c. *Carrwr. in Whitg. def. p. 619.*

(7) *Auſtin* in his booke of holy virginity belieues that B. Marie vowed virginity &c. which al eaſily know howabſurd it is. *Pet. Mart. de Enchar. & votis, col. 1609. ſee M. Whit. def. p. 516.*

(8) So *Auſtin* and ſome Fathers thought, but without ground. *Dan. reſp. ad tom. 2. Bellar p. 281.*

(9) *M. Brightman* hauing named among other Fathers *S. Auſtine* ſayth that they were in wordes condemning Idolatry, but in deedes eſtabliſhing it, by inuocation of SS. worshiping of Reliques, and ſuch other like wicked ſuperſtitions, *in Apoc. in c. 14. p. 382.*

(10) Not onely *Auſtin* but other fathers alſo erred in the vowed Chaſtitie by mutual conſent (euen) of married perſonnes *Hoſp. de orig. Monach. f. 102. item Beza in reſp. ad acta colleg. Montesbel. part. 2. p. 143.*

(11) *Ambroſe*, and *Auguſtin* were both of them corrupt in lent-faſt. 2. *reply part. 1. p. 82.*

(12) Neither is that quirck of *Auſtin* to be approued &c. *Caluin. l. 4. Inſtit. c. 15 ſect. 7.*

(13) See next before in the former letter. XIIII. 40.

(14) Although thou, *Auſtin*, affirmeſt that the Church all ouer the world obſerueth this &c. Yet I wil bring the contrary againſt thee. *Hamelin de Apoſt. trad. part. 3. col 815.*

(15. The authority heere of *Auſtin* (about materiall fire in hell) is knowne. *Danæus reſp. ad Bellarm. diſput. part. alt. ad 6. controuer. p. 1317.*

(16) *Auſtin* did this without ſcripture, yeelding to the time and cuſtome. *Chemn. exam. part. 3. p. 211.*

(17) Theſe things brought out of *Auſtin* doe not agree with the ſacred ſcriptures. *Pet. Mart. de Euchar. & vot. col. 1608. 1609.*

(18) It was ſpoken inconſiderately by *Auſtin. Muſc. loc. comm. p. 299.*

(19) Heere I entreat your indifferent iudgments that you freely ſpeake whither this ſaying of *Auguſtin* may not be thought more audacious then meete, or to haue beene vttered imprudently. *Zuinglius tom. 1. f. 135.*

(20) It is manifeſt that *S. Auſtin* did either ſow the ſeedes of no ſmall errours, or elſe encreaſe and confirme them beeing ſowed by others. *Theod. Schnepf. lib. de Euchar.*

(21) S. *Auſtin* among other Fathers is called a doating fellow, a blockhead, deſtitute of the Spirit of God, and therefore vnworthy to bee credited, by *Bartholom. Cauſæus clyp. fidei gallic. impr. Genevæ, dial. 11.*

(22) Some are now come to that, that they fil al things with the Fathers authorities, which I would to God they had as happily effected, as they hopefully attempted &c. Surely I hold this to be a moſt pernicious cuſtome and to be by al means ſhunned, &c. *Iac. Acont. in Stratag. Satanæ, l. 6. p. 296.*

(23) Almoſt, all the Bishops and learned writers of the Greeke Church, & Latin alſo for the moſt part were ſpotted with doctrines of free-will, of merit, of inuocation of Saints, and ſuch like, &c. *Whitg. def. p. 472. 473.*

(24) So long as we do inſiſt vpon Councells and Fathers wee shall bee allwayes conuerſant in the ſame errours. *Pet. Mart. de Votis. p. 476.*

(25) Lay aſide all ſuch weapons as the ancient orthodoxall Fathers, Schooles of Diuines, authority of Councels and *Popes*, the conſent of ſo many ages and of all Chriſtian people doth afford, we receaue nothing but Scriptures; but ſo, that we alone may haue the approued authority of interpreting them &c. *Luther l. de ſerv. arbitr. contra Eraſm. edit. prima.*

XXVI.

A REPLIE TO THE PRE-cedent letter.

YOurs I haue read, and ſince you cannot giue
Better ſolutions to my doubts, I grieue
To haue ſo long inſiſted on the path
Of your ſo much eſteemed, ſo empty Fayth.
For, if (1) (*as* Beza *did himſelf reply*
To ſuch as did the ſame with you deny)
Auſtin and other Fathers did maintayne

Thoſe poynts for true, which you reiect as vaine;
Why, as if you alone could neuer erre
Should you your iudgment before theirs preferre,
And neuer ceaſe their writings to oppoſe
Againſt the Scriptures, ſince they euery clauſe,
No leſſe then you, but with a more profound
And deeper ſight, did on the Scripture ground?
The queſtion therefore as I thought before,
Is not heere whether we ſhould credit more
God's word or them, each child can that decide
But whether now Men's iudgments ſhould betyde
To what you hold the worde's true ſenſe to be,
Or that whereon they iointly all agree.
Heere lyes the doubt: when you doe them excell
In this, I'le then returne: till then fare well.

(1) Wee doe not depend (ſay many) on the Fathers, but on the words of God, &c. But I wonder whither theſe men euer read ouer the writings of thoſe Fathers, whome they raylingly condemne for Sophiſtes. For if they haue read them, with what face dare they oppoſe them to the word of God, whom it is euident to haue only relied vpon God's word? but if they haue not read them at all, or but negligently read them, what a ſhame is it that the ſchollers ſhould become their Maſter's iudges, yea and that before they heare them? Thus farre *Beza in lib. Epiſt. theolog. Epiſt.* 81.

XXVII.

Vpon Peter Martyr.

When pale (1) *death ſummond* Martyr *to appeare*
Before th' Eternall's dread tribunall chaire,
In (2) Brentius *heauen, he vow'd he would not come,*
He long before renounc't the heauen of Rome.
In (3) Zninglius *heauen ſure he then would ſtay,*
With Theſeus, Numa, Scipio &c.) *where are they?*

(1) Similarus

(1) *Simlerus* in the life of *Peter Martyr* (ſayth *Schuſſelberg.*) affirmes that he dyed in the *Sacramentary* hereſy, and ſayd to *Bullanger* and others a little before his death; that he would not be in *Brentius* heauen, for that was no where. Therefore ô Martyr thou muſt ſtay in *Zuinglius* heauen, with *Hercules* and *Socrates*, (to wit) in hell; where thou ô Martyr, shalt be the deuill's euerlaſting Martyr. *Theolo. Calu. lib. 2. aſſ. 1.*

(2) *Brentius* heauen is of that nature, that (to vſe his owne words) not only holy men, but Sathan and his angells are to be found therein. *Brent. lib. de Maieſt. Chriſti p. 160. ſee* more of *Brentius heauen in Hoſpin. hiſt. Sacram. part. alt. fol. 308. 321. 322.*

(3) See before IX. 9.

XXVIII.
ON OECOLAMPADIVS.

O *Ecolampadius* ſtill in outward shew
Vow'd himſelf confident that al was true
He either preach't or writ: but in his hart
He (1) doubted ſtill of ſome and no ſmall part.
Which priuate doubt (allthough he did pretend
Outward aſſurance) (2) laſted till his end;
I meane till *Sathan*, for his goodly merits,
Vouchſaf't to (3) quit him of his vitall ſpirits.
Shame not hereat; *Luther* thy ancient friend
Will tell thee, 'twas an (4) honorable end.

(1) *Ioannes Cellarius*, who by reaſon of this doubtfulnes of *Oecolampadius*, forſooke the *Sacramentaryes*, heard him pray thus in his Chamber. *O Lord God if my cauſe be not true, doe not aduance it, I beſeech thee.* See *Colloq. mens Germ. fol. 356. ſee alſoe Ioan. ſchutz lib. ger. 50 cauſars, cauſ. 15 H. 2.*

(2) *Nicolaus Selneuerus*, who witneſſeth this his doubtfullneſſe of the truth of his Doctrine to haue remayned with him euen till his death, writes that he ſayd thus in his ſickneſſe. *O Lord Ieſu Chriſt, reueale to me I beſeech thee the truth, whether I haue hitherto ſpoken and written rightly of thy ſupper, or noe.* which shewes (ſayth *Selneuerus*) that hitherto he hath built vppon the ſand. *Seln. part. c. enarrat ger. in pſal. fol. 215.*

(3) Iam fully perſuaded (ſayth *Luther*) that *Emſer* and *Oecolampadius*, and ſuch like were ſuddainly ſlaine by thoſe horrible blowes & shakings of the Diuell. *Luth. tom. 7. fol. 230.*

(4) I had rather be ſlaine by the diuell, ſayth *Luther*, then by *Cæſar*: for ſo I ſhould be ſlaine by a great Lord. *Luth. colloq. mens. Serm. fol. 259.*

XXIX.

Vpon the familiarity of Luther, Caroloſtadius, Zuinglius, Caluin, Beza, *and others with the Diuell.*

SOme Proteſtants, as they themſelues rehearſe,
Haue with the Diuel oft had great commerce.
Luther with Diuels oft did (1) lye and (2) walke;
With Diuels (3) *Car'loſtadius* oft did talke;
Zuinglius (4) receaued from the Diuell his fayth;
Caluin on Diuels (5) called at his death;
Beza's preferr'd to be the Diuels (6) ſcribe;
And ſome are full (7) of Diuels. A Diu'liſh tribe!

(1) See herafter; XXXIII. 20.
(2) Ib. and of his further familiarity with him, See VI. 2. and IX. 2. and XXXII. 21. 22. 23. 24.
(3) See before; XXI. throughout.
(4) Before; in IX. 1.
(5) Heerafter; in XXXIX. 2.
(6) *Schluſſelberg.* affirmeth of *Beza* his *Creophagia*, that without doubt he writ it againſt the teſtament of the Sonne of God, while the Diuel did dictate it vnto him. *Theol. Caluin. lib. 2. art. 1.*
(7) *Luther* ſayth (ſay the *Tigurine Diuines*) that the Diuel dwelleth both now and euer in the *Zuinglians*, and that they haue a blaſphemous breaſt, in-Sathanized, ſuper-Sathanized, and per-Sathanized and that they haue beſid's a moſt vaine mouth ouer which Sathan beareth rule, being infuſed, perfuſed, and transfuſed into the ſame. *Tigur. tract. 3. cont. ſuprem. Luth. confeſſ. p. 61. See allſo heerafter*; XLII. 32.

XXX.

The Proteſtant Iubilie.

ALL you who hate the idle ſmoake
Of Rom's *good-workes, and ſcorne her yoake.*

You proud disturbers of all peace,
You Tyrants, you who neuer ceaſe
Of your oppreſſed ſubiects ſtill
T'exact for law your lawleſſe will.
You who with traytrous armes withſtand
Your lawfull Sou'raign's iuſt command,
And to moleſt and vexe the King
Pretend the State's reordering.
You wanton wits, you who profane
The Sabaoth's reſt with ſeruile gaine,
You who attempt by magick ſpell
To your beheſtes to ſummon hell:
You cut-throat Theeues, you Vſurers,
You Forgers, you Extortioners,
You diſobedient children, You
Who in man's blood your hands embrew:
You Leacher, Pandar, Bawd and Whore,
You who afflict and ſtarue the poore:
You froward wretches, You falſe teachers,
You Brib'd Iudges, you Truce-breakers:
You who murd'red haue your brother,
Stabb'd your father, kill'd your mother:
You Drunkards, Gluttons, Sycophantes,
You impious ſcoffers at the Saints,
You guilefull gameſters, You who be
Iuſtly condemnd of Simony:
You falſe Informers, you who ſtill
I'vnmeaſur'd pride direct your will:
You who ſucke after other's bloud,
You who enuy your neighbour's good,
You Curſers, you who ſtill afford
A bloudy oath to eu'ry word:

And you by whom are dayly sold
Lawes, iuſtice, right, and all for gold,
Lands in luſt and riot lauiſh't,
Wiues defiled, Virgins rauiſh't,
The lawfull Rulers had in ſcorne,
Vice ouerpriz'd, falſe-witnes borne,
Seruants wronged, Maſters cheated,
Tales to others hurt repeated,
Churches robb'd, the weake oppreſt,
Widowes, Orphanes all diſtreſt.
And finally, all you, whoſe crimes
Exceed the meaſure of our tymes,
Cheere vp yourſelues, my noble Geux,
And lend your eares: I bring you newes
Of a more eaſy Iubilie
Then euer did the Roman *See*
Beſtow on hers. For when as shee
Preſumes to ſet her Papiſts free
From their offences, firſt of all
They ſtraight forſooth to mind muſt call
Their forepaſt ſinnes, and then ſtirre vp
Themſelues to ſorrow (ô this cup
Hath no good rellish:) then againe
All this their labour's ſpent in vaine
Vnleſſe they meane with all their might
T'amend their liues; I, ther's the ſpight.
Nor will this ſerue, but they muſt go,
And to a Prieſt all humbly show.
Beſids, they muſt both watch and pray,
The world's looſſe pleaſures caſt away,
And if their ſinnes be greater, then
The lighter faults of other men

They muſt be penanc't, and for that
Giue almes, faſt, and I know not what:
All which I'm ſure, if that you be
Luther's *true off-ſpring, you will ſee*
To be but deeds, which may by (1) *dogs*
As well be compaſ'd, or by hogs.
But you my Roaring deſp'rate Boyes,
Are freed from all theſe tedious toyes.
The great and gen'rall Pardon, which
I now proclaime is nothing ſuch.
O noe; you may ſtill murder, ſweare,
Steale, cheate, and ſtill falſ-witnes beare,
You need not leaue your drunken feaſtes,
You ſtill may vſe maides, boyes, yea beaſtes,
Still enuy others, ſtill be proud,
Take Vſſe by God nor man allow'd,
Be mad through rage, vſe wanton diee
Apply your ſelues to ſlouth or riot,
Curſe, damne, and haue your magick ſpells,
Your punke, or what ſoeuer els,
And yet as ſoone or ſooner winne
This gen'rall pardon for each ſinne,
Then if you left them: for you know
Our Luther *doth moſt plainly ſhew,*
That (2) *th'more we doe our ſelues deface*
With ſinnes, we nearer are to grace.
This Iewell now, this pretious gemme
This coſtly pearle, this golden ſtreame
Of heauenly grace (becauſe I know
You wish to haue me shew't, & ſo
Your thirſty hopes at laſt relieue)
Is this, and only this: (3) Belieue

(1) See this before; xi. 29.

(2) By how much thou art more wicked, by ſo much art thou nearer to grace. *Luth. Serm. de piſcat. Pet.*

(3) See before xi. 26. 27. & 75. and beſides you may find this doctrine of Onely fayth maintained by *Zuingl. tom. 1. f. 204. Calu. in Rom. c. 10. ℣. 17. Lib. Concord. c. 3. de Iuſtif. fidei p. 691. & c. 4. in epit. art. p. 589. 590. Auth. Reſpons.* ad theſ. *Valent. p. 928. 958. Paræus. l. 4. de Iuſtif. c. 2. Danæus controuerſ. de bapt. c. 17. p. 396. Perkins in 3. Galat. col. 157. tom. 2. Beza in ſum. rei Sacram. p. 207. M. Whitak. de Eccleſ. cont. Bellarm. controuer. 2. q. 5.* and generally by all Proteſtants.

XXXI.

On Andræas Muſculus.

MVſculus held, that Chriſts diuinity
Vpon the Croſſe did with his body (1) dye:
And in his profane bookes plaine grounds did lay
To make the Ghoſpel (2) giue the *Alcoran* way;
All which he euer did, no leſſe then ſound
And orthodoxall points, on Scriptures ground.
How wel his Name his inclination shewes!
Who't feed ſuch Monſters, charters, teares, & gnawes
Which ſuch fond gloſſes, as himſelf thinkes fit,
The ſacred volumes of th' Eternall's Writ.
For *Muſculus* to all imports the ſame
That little mouſe in English: hence thy name
Thou takeſt *Muſculus*. Take heed, and watch
Th' infernall Catt; She hath a diu'elish Scratch.

(1) *Andræas Muſculus* was not afrayd openly to teach that the Diuine nature of Chriſt, which is God died vpon the Croſſe with his humane &c: neither did he deſiſt &c: publikly to profeſſe and ſpread abroad this Doctrine of the death of Chriſts Diuinity, and that by the help of *Ioannes Iſlebius*. Thus farre *Sylueſt. Czecanorius dial. de corrup. mor. art. 3. f. 5.* and ſee *Andr. Muſculus & Iſleb. in reſut. Simleri.*

(2) It is manifeſt (ſaith *Simlerus*) forth of the writings of *Brentius, Myricus* and *Andr. Muſculus*, that they make nothing of the Aſcenſion but a vaniſhing away and diſappearing, &c: what is this but to make a way for *Mahomet*, &c: So he *in vita Bulling. fol. 55.*

XXXII.

Looke beyond Luther.

LOoke beyond *Luther*: what eſpy you there?
I finde the Fathers then poſſeſſed were
With the now cenſur'd doctrines of (1) Free-will
Merit (2) of workes, (3) Faſtes, (4) Power to fulfill
Gods ſacred Precepts, (5) Vowes of Chaſtity,
S. Peter's (6) and the *Pope* his Primacy
The (7) Reall preſence, (8) Water mixt with wine
The Euchariſt (9) reſeru'd and yet diuine
I meane ſtill Reall, (10) Altars, (11) Sacrifice,
That Sacraments (12) giue grace, the Church (13) compriſe
Both good and bad, with (14) Satisfaction, (15)
Confeſſion, (16) Chriſme or Confirmation
That we may pray to Saints, yea and aſſigne
Vnto themſelues, their (18) Images, and (19) ſhrine
Religious worship, that the (20) Croſſe may bee
Honour'd; with (21) Prayer for dead and Purgatory,
With (22) Limbus Patrum, and that (23) Faith alone
Produceth not Iuſtification.

But theſe are *Papiſts* Heads: what? then behinde
Your famous *Luther* can we nothing finde
Which you may challenge and ſecurely vant
To be the true badge of a Proteſtant?
Yes; at his heeles, ſcortcht in laſciuious fyer,
Lies the caſt habit of a periur'd Frier.

(1) The errour of Freewil flourished euer ſince the *Apoſtles* times in a manner euery where, til *Martin Luther* tooke the ſword in hand againſt it. *Diſcouer. of cont. in D. Bancrofts ſer. p.* 23. *ſee Centur. cent.* 2. *col.* 58. 59. *cent.* 4. *col.* 291. *Hamel. de tradit. Apoſt. l.* 2. *col.* 93. *Calu. Inſt. l.* 2. *c.* 2. *ſect.* 4.

(2) See before xxv. 23. ſee more in *D. Couels exam. p.* 120. *& Calu. Inſt. l.* 3. *c.* 15. *ſect.* 2.

(3) I can not altogeather excuſe the ancient Fathers in this reſpect, but that they layd ſome ſeedes of ſuperſtition &c. the obſeruation of ſuperſtitious Lent was then euery where inforce. *Calu. Inſt l. 4. c. 12. ſect. 19. 30.* the *Centuriſts* alſo charge the Fathers of the 4. age with ſuperſtitious faſting vpon Wenſday and Friday *cent. 4. col. 440.*

(4) *S. Cyprian* is reprehended by *D. Humfrey*, *S. Hierome* by *Luther and Caluin*, *and S. Auſten* by *Melanchton*, for holding that the commandments are not impoſſible. *D. Humfrey. Ieſuit. part. 2. p 540. Luth. tom. 2. f. 26. Calu. Inſt. lib. 2. c. 7. ſect. 5. Melancth. l. 1. ep. p. 290.*

(5) The Fathers did allow vowes of perpetuall Chaſtity, affirming them to be obligatory. *Chemn. exam. part. 3. p. 41. Calu. Inſt. l. 4. c. 13. ſect. 17. Wottons def. of Park. p. 491.*

(6) Many of the auncient Fathers were deceaued to thinke ſomthing more of Peters prerogatiue, and the *B. of Rom's* dignity then by the word of God, was giuen to eyther of them. *Fulk. conſut. of pap. quar. p. 4. Caln. Inſt. l. 4. c. 6. & Fulk. retent. p. 284.*

(7) The auncient Fathers and chiefly *Hilary* and *Cyrill* went further herein then was fitting. *Calu. l. epiſt. ep. 208* ſee ſundry of the Fathers blamed in particular for our doctrine by *D. Humfr. Ieſuit. part. 2. p. 626. Cent. cent. 5. col. 985. 295. Ad Franciſ. Margar. theol. p. 256. Anton. de Ad. Anat. of Maſſe, p. 236. 221. &c.*

(8) In mingling water with wine a neceſſity and great miſtery was placed, as may appeare both by *Iuſtin. Martyr* and *Cyprian*. *Whitg. def. p. 525. ſee M. Iewels reply p. 34.*

(9) *Caluin* graunteth the reſeruation of the Sacrament to be the example of the auncient Church. *l. 4. Inſt. c. 17. ſect. 39. Pet. Mart. cont. Gardin. obiect. 88. Chemn. exam. part. 2. p. 102. Fulk. ag. Hesk. Sand. p. 77.*

(10) The Fathers should not with ſo much liberty haue ſeemed here and there to haue abuſed the name Altar. *Pet. Mart. comm. pl. part. 4. p. 225. Cartwr. 2. Reply. part. vlt. p. 264. & ſee part. 1. p. 517.*

(11) They forged a ſacrifice in the Lords ſupper without his commandment, & ſo adulterated the ſupper with adding of ſacrifice. *Caln. in omnes Pauli epiſt. in Hebr. c. 7. v. 9. ſee Inſt. lib. 4. c. 18. ſect. 11. & tract. theol. p. 389. & Fulk. reioynd. to Briſt. reply. p. 28. D. Field of the Church l. 3. p. 107.* ſee alſo the Fathers charged euen with propitiatory ſacrifice by *Craſton. de opif. Miſſe. p 157.*

(12) It was a great errour of the old Doctours in that they ſuppoſed the externall water of Baptiſme, to be of any value towards the purging of ſinne. *Zuing. tom. 2 de Bapt. f. 70. ſee Centur. cent. 2. col. 47. cent. 3. col. 82. Muſcul. loc. comm. p. 299.*

(13) We confeſſe in the Catholique Church both the good to be and the euill, but ſo as corne and chaffe. *Aug. tract 6. in Ioan. & l. 3. c. 2. 9. 12. 28. cont. Petil. & Donat. poſt collat. c. 4. 6. Cypr. l. 4. ep. 2. Fulgent. lib. de Fide ad Petr. c. 43. Hieron. dial. cont. Luciſ. &c.*

(14) Not *Cyprian* only but almoſt all the moſt holy Fathers of that time, thought by their externall diſciplin of life to pay the paines due for ſinnes, and to ſatisfy Gods Iuſtice. *Whitak. cont. Camp. rat. 5. Calu. l. 1. Inſt. c. 4. ſect. 38. Cent. cent. 4. col. 294. 231. ſee Caln.* againe *l. 4. Inſt. c. 12. ſect. 8. & l. 3. c. 4. ſect. 38.*

(15) *Tertullian*

(15) *Tertullian* doth greatly vrge confeſſion, and it appeareth by certaine places of *S. Cyprian* that priuate confeſſion was vſuall, wherein they confeſſed their ſinnes and euen wicked thoughts. *Centur. cent.* 3. *col.* 127 *& cent.* 4. *col.* 425.

(16) I am not ignorant how ancient the vſe of Chriſme is. *Calu. l.* 4. *Inſt. c.* 17. *ſect.* 43. and the Miniſters of *Lincolne* dioceſſe charge *Tertull. Cypr. Ambr.* with errour of vſing the Croſſe in confirming thoſe that were baptized. *Abridg. p.* 42. *Confer. Hampt. court. p.* 10. *Dowab. def. l.* 4. *p.* 23. *Cent.* 4. *coll.* 478. *Buc. ſcript. Angl. p.* 570. *Chemn. exam. part.* 2. *p.* 58 64. 65.

(17) I confeſſe that *Ambroſe*, *Auſten* and *Hierome* held inuocation of Saints to be lawfull. *Fulk. reioynd p.* 5. *ſee him ag. the Rhem. Teſtam.* 2. *Petr. c.* 1. *ſect.* 3. *and Chemnitius exam. part.* 3. *p.* 211 200. *ſee before at* 2.

(18) *Paulinus*, *Lactantius*, *S. Bede*, *S. Leo*, *& S. Gregory* are condemned for worſhipping of images by *Fulk ag. Hesk. Sand. p.* 672. 675. *Centur. cent.* 4. *col.* 1080. *cent.* 8. *col* 85 . *Simons reuelat. p.* 57. *Bal's pag. of Popes p.* 24. 27. 33.

(19) From tranſlations were preſently made circumgeſtations of reliques, as is to be ſeene in *Hierome*, *S. Auſtin &c.* they made pilgrimages to the places where they heard there were reliques famous for miracles, &c. *Chemn. exam. part.* 4. *p.* 10. *Centur. cent.* 4. *col.* 456. 457.

(20) *Danæus* auerreth that *S. Cyrill*, and ſundry other Fathers were plainly ſuperſtitious, and blinded with this enchantment of the Croſſe's adoration. 1. *part. alt. parte. ad. Bellarm.* 5. *contr reſp p.* 1415. *ſee M. Fulk. ag. Hesk. &c. p.* 657. *Parkins problem. p.* 83. *Centur. cent.* 4. *col.* 322. 459. *cent.* 3. *col.* 121. 240.

(21) This corruption (of praying for the dead) was generall in the Church long before the dayes of *Auſtin &c.* it was the practiſe of the Church in generall, and the corruption ſo ancient , that *Tertullian* ſayth, it was obſerued by Tradition from the Apoſtles &c. the doctrine of Purgatory was crept in alſo. *M. Gifford demonſtr. ag. Browniſts, p* 38. *Fulk. confut. of purgat. p.* 313. 322. 326. 161. 194. 78. *& in his retent. ag. Briſt. p.* 106. *Calu. l.* 3. *Inſt. c.* 5. *ſect.* 10. *ſee M. Carrwr.* 2. *reply. part.* 1. *p* 619.

(22) All the Fathers with one conſent doe affirme, that Chriſt deliuered the ſoules of the Patriarches and Prophets out of hel at his comming thither, and ſoe ſpoyled Sathan of thoſe that were then in his preſent poſſeſſion. *M. Iacob.* in *M. Bilſons ſuft redempt. p.* 188. 189. & in his ſuruay of Chriſts ſuffer. *p.* 656. *D. Barlow def. of art. of. Proteſt. p.* 173. *D. whitak. cont. Duræum. l.* 8. *p.* 567.

(23) The *Centuriſts* ſpeaking of moſt auncient Fathers ſay, that it ſeemeth that for the moſt part this cheifeſt article of iuſtification was obſcured, for they attributed to workes iuſtice before God *cent.* 2. *coll.* 79. ſee alſo *col.* 78. 265. 266. *& cent.* 4. *col.* 292. 293. *cent.* 5. *col* 1178. *Bulling. on the Apoc. ſer.* 87. *fol.* 270. ſee alſo *M.* Whitak. *reſp. ad* 5. *rat. Camp.*

XXXIII.

Looke vpon Luther.

LOoke vpon *Luther*; what is he? a man
Confeſſedly attended with a traine
Of (1) many vices; one that beares a ſenſe
By much too deepe, of his (2) ſelf-excellence,
The (3) pride of his ambitious minde is ſuch,
Yea ſo vnmeaſur'd, as 't can brooke (4) no touch.
Among his heads of fayth, ſome doe appeare
Deceiptfull, (5) others vaine, ſome not ſincere,
Some falſe, ſome reprobate, which with the light
Both of Gods word, & Chriſtian fayth doe fight;
Where he preſumes the Scriptures to expound,
His errours and (6) corruptions oft are found
Like to the (7) *Arians*, and *Marcionites*
To be both plaine & (8) many: when he writes
Like to a ſcoffing cheater he doth (9) bring
Now this, now that, forth of the ſelfsame thing,
Ne're with himſelf (10) at one: and when he (11) gets
Once an opinion, inſtantly he ſets
Others at naught; that now to hold he'll trye,
Though from himſelf, or ſcripture he doe flye.
Yea, t' (12) ſpight his foe, when he the truth hath miſt',
Againſt his conſcience he will ſtill perſiſt:
And yet this man doth ſtill himſelf preferre,
And (13) damnes all thoſe, who with him will not erre.
Beſides, he is, as ſure as God is God,
(14) A Diu'liſh lyar; yea and allmoſt mad
Through rage (15) of luſt: he is as liberall

Of his dire (16) execrations vnto all,
As frantick men of ſtones: and ſtill affordes
Such ſtormes of (17) railing, & inuectiue wordes
Gainſt priuate (18) men, and kings (19) as one would ſweare
Th' (20) Infernall furies in his ſpeaches were.
He (21) *Sathan* knowes, and *Sathan* him againe,
They are of long acquaintance; through his (22) braine
He ſometime runnes while as he reades, or writes,
Sleepes with him (23) nearer then his *Kate:* a nights.
He hath a Diuell (24) or two, not of the throng
Of vulgar Diu'lls, but ſuch as are among
Hell's great'ſt Diuines, on all occaſions ſtill
Prompt, and obſeruant to performe his will.
He vſeth (25) Scurrill, and immodeſt wordes
Names (26) oft the Diuell, (27) talkes of dung & (.....)
Beraying, priuyes, durty puddles, ſinkes
Windy gutt-crackes. Fie take him hence he ſtinkes.

(1) *Luther*, as he excelles in rare vertues, ſo is he infected with many vices &c: I would he had been more carefull in correcting his vices. *Caluin alleaged by Schluſſ. Theol. Caln. l. 2. fol. 126.*

(2) *Luther* call's himſelf a more excellent Doctour, then all thoſe that are in the Papacy: with many more ſuch like *Thraſonical* brags, in a certaine epiſtle which he writ ad *Anonymum. tom. 5. Ien. & 9.* See *tom. 3. Ien. p.* 330. See before xi. 47. 48. and next hereafter at 3.

(3) God for the ſinne of Pride wherewith *Luther* exalted himſelf tooke away his true Spirit. *Conr. Kheg. l. germ cont. Io: Heſſ. de cœna Domin.* See further accuſed of pride and arroganey by his owne learned Bretheren *Oecolamp. reſp. ad confeſſ. Luth. by Sym: Lythus reſp. alt. ad alt. I. Gretz. April p.* 333. *by Zuingl. reſp. ad confeſſ. Luth. by Naogeorg. in Schluſſ. Theol. Caln. l. 2. fol.* 131. *by Conr. Geſn. in vniuers. Biblioth. de Luth. by the Tigur. Diuines reſp. ad lib. Luth. cont. Zuinglium &c.* in ſo much that the ſame is acknowledged by himſelf to be the worlds opinion of him, in his *loc. com. claſſ. 4. fol.* 35.

(4) See hereafter ad 13.

(5) We haue found in the faith and cõfeſſion of *Luther* 12. articles, whereof ſome are more vaine then is fitting, ſomeleſſe faithfully, and ouerguilefully expounded, others againe are falſe and reprobate, but ſome there are which plainly diſſent from the word of God, and the articles of Chriſtian faith. *Oecolamp. reſp. ad Luth. confeſſ.* See *Zuinckfeld præf. Super præcip. fidei artic. & Hoſpin. hiſt. Sacr. part. 2. f.* 5. and ſee heretofore at xi. throughout

(6) Thou ô *Luther* art ſeen by all men to be a manifeſt, and publike corrupter, and adulterer of holy Scripture, which thou canſt neuer denie before any creature. *Zuingl. tom. 2. fol.* 413. See more *fol.* 374. 375. 377. 412.

(7) Thou (ô *Luther*) corrupt'ſt & adulterat'ſt the word of God &c: imitating therin the *Marcionites* and *Arianes. Zuingl. ib f.* 412. See alſo *f.* 400. 401. 407. 411.

(8) In tranſlating and expounding of Scripture his errours are manifeſt and many. *Eucharidial. cont. Melanchthon.*

(9) Whereas *Luther* affirmes now this, now that, of one and the ſame thing, nor is euer at one with himſelf, doubtleſſe he ſuppoſeth that it is lawfull to vſe that inconſtancy and lightnes in the word of God, which impudent Scoffers are accuſtomed to vſe in playing at dice. *Zuing. tom. 2. f. 458.*

[10) *Hoſpinian* in the Alphabeticall table of the 2 part of his *Sacramentary* hiſtory vnder the word *Lutherus*, chargeth *Luther* with great inconſtancy in Doctrine ſaying: *Luther his inconſtancy in doctrine 4. 6. the cauſes of his errours and inconſtancy in doctrine, 5. his firſt opinion of the Supper. 5 6. his ſecond 7. 6. his third 8. his fourth 12. his fift ibidem.* with much more to the ſame purpoſe in that table, which for breuity I omit.

(11) *Luther* when he hath once conceaued an opinion endeauours obſtinately and eagerly to purſue and obteine it: neither doth he vſe much to care what he ſay of any matter, though he be found to contradict either himſelf, or the oracles of Gods word. *Zuingl. tom. 2. reſp ad confeſſ. Luth.* See this *Schinſlib. Theol. Calu. l. 2 fol. 122.*

(12) I did know the eleuation of the Sacrament to be Idolatricall yet neuertheleſſe I did retaine it in the Church at *Wittenberg.* to the end I might deſpight the diuel *Carolaſtadius. Luth. parua Confeſſ.* See him alſo *tom. 3. Germ. fol 5 . & colloq mens. Germ. f.* 210. See this condemned in him by his owne brother *Amand. Polonus. in Sylogeth. Theol. p* 464. & the like examples alleadged by *Hoſp. hiſt. Sacr. part. 2. f* 8. 13. *&* 14.

(13) *Luther* preſently ſends all to the Diuel, that wil not forthwith ſubſcribe to his opinion. *Tigur. conf. Orthod.* 122. 123 *Luther* cānot endure any but ſuch as agree with him in all things, (ſayth *Geſnerus*]: and *Bucer* ſayth that he will not ſuffer himſelf to be contradicted by any. *Geſn. in vniuers. Biblioth de Luth. & Mart. Bucer dial. cont Melanchthon.*

(14) As ſure as God is God, ſo ſure, and Diu'liſh a lyar is *Luther. Io. Campanus colloq. latin. Luth. tom. 2. c. de aduerſ. fol.* 354.

(15) See before *v.* 5. 6. 4.

(16) *Luther* at the very firſt powreth forth all his curſes. See *Tigur. confeſſ. Orthod. f.* 122. 123. See himſelf alſo, *tom. 7. Witt fol.* 382. and here before *at* 13.

(17) Many of *Luthers* writings containe nothing but rayling, and reproaches in ſo much (ſay they a little before) as it maketh the Proteſtant religion ſuſpected and hated. *Tigur. vbi ſupra.* ſee alſo *Theol. Caſimir. adm. de lib. Concord. Berg c. 6.*

[18) Of his immoderat railing againſt priuate men ſee all his writings againſt the *Sacramentaries*: and in particular herebefore at xxix. 7.

(19) He calleth *Henry* the eight *more furious then madnes it ſelf, more doltiſh then folly it ſelf Indued with an impudent & whoriſh face. Without any one veyne of princely blood in his body. A lying Sophiſt. A damnable rotten worme. A baſiliſk, and progeny of an Adder, and lying Scurril, couered with the title of a king. A clownish wit. A doltiſh head. Moſt wicked foolish & impudent Henry.* And further he ſaith that *he doth not only lye like a moſt vaine Scurre, but paſſeth a moſt wicked knaue. Then lyeſt in thy throat foolish and Sacrilegious King. Lut. tom. 2. f* 333. 334. 335. 338. 340. and of his like inſolēt railing no leſſe againſt other Princes & namely againſt the *Duke of Brunſwick* ſee his booke called *Wider han'e woorſte* written in particular againſt him: and of his railing againſt the Arch Biſhop of *Mentz* prince *Elector*, See him *tom. 3. Germ. fol.* 533. 339 360 *in colloq mens. fol.* 342. 343. and againſt the Princes of *Germany* ſee him *tom. 2. Germ. f.* 190. 200. *&* *tom 3 f.* 195.

[20) How merueilouſly doth *Luther* bewray himſelf with his Diuels? what filthy wordes doth he vſe, and ſuch as are replenished with all the Diuels in hell. *Tigur. tract. 3. cont. ſupra, Luther. Confeſſio.*

(21) I haue eaten (ſaith *Luther*) a heap or two of ſalt with the Diuel: I know the Diuel well and he againe knowes me. *Lut. conc. de turb. Sedand.*

(22) He confeſſeth of himſelf that the Diuel ſometimes paſſeth through his braine ſo that he can neither write nor read. *tom. 3 Ien Germ. f* 485.

(23) The Diuel doth more frequently ſleepe with me and more neare me then my Catharine. *Lut. colloq. mens. Germ. f* 281.

(24) He confeſſeth that in his bed-chamber he many times walketh with the Diuell & further that he hath one or two wonderfull Diuels by which he is diligently and carefully ſerued: and them he eſteemes to be not vulgar Diuels but great ons: yea Doctours of diuinity (ſaith he) amongſt the Diuels. *Lut.* 16 *fol.* 275.

(25) See before xi. 44. & 42. and ſee himſelf. *tom. 4. Ien p.* 381. and the *Tigur. præfat. Orthod. Confeſſ. & Caſimir. vbi ſupra at* 17.

(26) See before xix. 21.

(27) It is moſt cleare, and can not be denyed, but, that neuer any man writ more filthily more vnciuilly, more lewdly, and that beyond all boundes of Chriſtian modeſty and temperance &c. then did *Luther. Tigur. Theol. Orthod. Confeſſ f.* 10. and then immediatly after ſome of his obſceane bookes: as his *Heinzins Anglicus* againſt our king of *England* his *Hans Wurſt*, and another no leſſe beaſtly againſt the *Iewes*: beſides theſe there is extant (ſay they on the ſame place) his *Schem Hamphorus* a prodigious booke filthy and ſtinking through his frequēt mentioning of hoggs, and his often and loathſome repetition of turde, and dunghills. But would'ſt thou heare (*gentle reader*) the ſwine himſelf grunt? If I were in hope thou would'ſt not condemne me for wronging our English tongue ſo much, as to pollute it with ſo beaſtly phraſe thou ſhould'ſt. Yet this vpon better Conſideration concernes only myſelf. Thou ſhalt heare him whatſoeuer cenſure thou afford me, in hope thou may'ſt reap benefit by it & iudge whether it be probable, nay poſſible for the Spirit of God to dwell in ſo loathſome a place, yea and blush to haue beene ſo long ſeduced (if thou be a Proteſtant) by ſuch a hogg. *Of what mouth* [ſaith he) *O Pope doſt thou ſpeak? is it of that from whence thy fartes do burſt? That which comes thence keepe thou to thy ſelf: or is it of that mouth into which wine of* Corſica *is powred? let the dog fil that with his excrementes &c. Is it lawfull to contemne the 4. firſt Councels &c For your fartes and decretales? &c. If they be angry let them fill a hoſe with durt and hang it about their necks, it will ſerue them inſteed of a perfume or kiſſe &c. But proceed o little Paule* [the beaſt meanes Paule the 3.) *good Aſſe do not Kick: o Kick not my little Pope: o my deare Aſſe do not ſo: the ycie this yeare by reaſon there haue been no winds is very ſmooth and ſlippery, & thou might'ſt come ſo to haue a fall and breake thy thigh: and if in falling thou ſhould'ſt let a fart, euery one would deride thee and ſay; Fye how this litle Pope hath bewrayd himſelf.* Lut. *cont. Pontif Rom. a diab. fund. in tom.* 8. *Ien. p.* 207. 208. In another place he affirmes, the *Canon law to be a turd of the Popes, which together with the Canoniſts ſticke all on a heape* in ipſius poſteriorib⁹. *Col. Germ. fol.* 419. He calles the Arch-Biſhop of *Mentz cacando maculatum Sacerdotem, a berayd Prieſt. See Col. mens f.* 84. 83. *tom.* 3. *& f.* 231. *Let this be my generall anſwere* (ſayth he to Henry the 8.) *to all the ſinkes of this foolish Hobgoblin &c. theſe are our forces againſt which the Henries, the Thomiſtes, the Papiſtes and all ſuch dreges ſinks, priuies &c. tom.* 21. Witt. *f.* 333. 336. 337. &c. May not we heere iuſtly ſay of him with the *Tigurine* Diuines, did euer man heare ſuch ſpeaches paſſe from a furious diuell himſelf *Tigur. tract.* 3. *cont. Suprem. Luc. Confeſſ. p.* 61. But we haue ouer much ſtirred in this puddle, and yet not produced the hundred part of that which may from thence be raked. Wherefore no longer to offend the modeſt and Chriſtian eare for this time (that I may ſay with Sr. *Thomas More*) *furioſum hunc fraterculum & latrinarium nebulonem, & cum ſuis ſimijs & furoribus, cum ſuis merdis & ſtercoribus, cacantem cacatumq; relinquam.*

XXXIV.

Looke on this ſide *Luther.*

Looke now on this ſide Luther, *and relate*
What you can find in his reformed State;
Th' (1) *inconſtant weake* Melanćthon *firſt I ſee;*
Next him that channell of impiety (2)
That barb'rous, doltish, ignorant, impure,
Poſſeſſed (3) *heretiq;* (4) *and Epicure* (5)
Carolostadius: *neare to him do paſſe*

That Ape (6) *that Cyclops, and two-footede Asse,*
The *Sycophant*, *the dog* Heshusius,
And the Eutychian (7) *lying* Brentius,
Next th' heretique (8) Osiander *hand in hand*
With that (9) *vnchristian'd wretch, that* (10) *factious brand.*
Zuinglius, *who had his doctrine from a* (11) *spright,*
Which but since death, he knew if black or white;
Perfidious (12) *fickle* (13) Bucer *next doth go,*
Then Iames Andræas, *who* (14) *no God did know*
But Gold and Bacchus; *nor by night, or day,*
Was euer this (15) *Adulterer seene to pray.*
Th' Angell (16) *of darknes* Caluin *now appeares,*
Who (17) *on his back the shamefull token beares*
Of a hot iron, for th' vnnaturall vice
Of Sodomy, *who after died* (18) *of lice,*
And (19) *in dispaire exhal'd his hatefull breath,*
Cursing and calling Diuels till his death.
Here comes another of this vertuous tribe
That (20) *profane bawdy Scurre, that Diuels* (21) *Scribe*
Lasciuious (22) Beza, *in vndecent sort*
Betwixt (23) *his* Candida, *and* Andebert.
Now Allemannus *the blasphemous* (24) *Iew*
Beza's *great freind: then th' Authours of the new*
And later Arians, *the vndoubted* (25) *Spawne*
Of Caluin, *whence was all their doctrine drawne,*
Syluanus, Dauid, Gentil Blandrata,
Gribald, Seruetus, *with the* (26) *Apostata*
Bernardin Ochin, *ioyned to whome heere lurkes*
Alciate, *with* Neuser, *circumcised* (27) Turkes.
With many more such zelous Protestantes
All Luthers *ofspring, yea and all prime Saintes*
In his new Church. Who'ld not imbrace this faith
Which such rare Doctours, such strong pillars hath?

(1) *See before* xiii. and peruſe the whole *Epigram.*

(2) *Caroloſtadius* was a barbarous fellow, without wit, without learning, without common ſenſe, in whom is no ſigne of the Holy Ghoſt, but manifeſt tokens of impiety. *Melanct. Epiſt. ad Freder. Micon. See Hoſpin. hiſt. Sacr. part. alt. f.* 114.

(3) See before 21. 2. read the whole.

(4) *Caroloſtadius* being indeede an heretick was a man ſo corrupt and euill in religion &c. *See the authour of an anſwer for the time vnto the def. of the Cenſure. fol* 106.

(5) That Epicurean Ghoſpeller *Caroloſtadius*; ſaith *Fulck in his retoyned. to Briſt. p.* 420.

(6) *Beza* (ſaith *Schluſſelberg*) calleth *Heshuſius* Polyphemus, Ape, & Dog, and Sycophant, and two-footed Aſſe, & Cyclops &c. *Theol. Cal. l.* 2. *a.* 1.

(7) Let me be a brawler ô *Bullinger* (ſaith *Brentius*) A proud Spirit. A malicious detractour and a lyar. An *Eutychian*, a Sophiſt &c. *Brent. Recognit. doctr. cõr. Bulling.*

(8) *See Schluſſelberg. in hæreſ. Oſiand.*

(9) *See before* ix. 3.

(10) *Ib.* 4. 12. See likewiſe. *x.*

(11) *See* 9. 1.

(12) *Luther* complaines of *Bucers* perfidiouſnes in an Epiſtle to *Io. Secerius* the printer. *Fabric. loc. Com. Luth. claſ.* 5. *c.* 15. *p.* 50. *See alſo Lauath. hiſt. Sacra. f.* 12.

(13) *See before* xiiii. throughout.

(14) *Selneucerus* (ſaith *Hoſpinian*) the indiuiduall compagnion of *Iames Andreas* in his iourneys, is reported often to haue ſayd of him before many good men, and thoſe worthy of credit, that he had no God at all except *Mammon* and *Bacchus*: and that he neuer heard, nor could euer ſo much as ſuſpect &c. that either at his going to bed, or vpriſing, he either ſayd the *Lords prayer*, or made any mention of God: and that in the reſidue of his life, wordes, actions, or Counſels he could neuer finde any ſpark of piety, but exceeding great lightnes. *hiſt. Sacram. part. alt. fol.* 389.

(15) *Schmidlen* (ſaith *Lauatherus*) otherwiſe called *Iames Andreas*, is reported with vs, to haue been taken in Adultery with a woman Seruant. &c. *Tanch. his Epiſt. l.* 5. *p.* 340. See him taxed likewiſe with adultery in *Hoſpin. vbi ſupra.*

(16) I ſuppoſe that Angell of darknes *Io. Caluin*, is ſufficiently detected & e. *Hunnius in Calu. Iudaiz. f.* 181.

(17) *See hereafter. xxxix.* 21.

(18) *Ibid. &* 40. throughout.

(19) *See hereafter xxxix.* 2.

(20) Whether Beza deſerue this title or no, let any man iudg who ſhal peruſe only this enſuing teſtimony, which his owne fellow *Proteſtant Hunnerus* affordeth of him. I am aſhamed to tranſlate it, therefore take it in latine. *Beza in fine libride abſentia corporis Chriſti in cœna ſcribit; Candidæ ſiue Amaſiæ ſuæ culum* (parce tu Chriſte blaſphemias iſtas mihi referenti) *imo partem diuerſam* (ô beaſt) *magis adhuc pudendã, mundiora eſſe, quam illorũ ora qui ſimpliciter verbis Chriſti inherentes, credant ſe præſens Chriſti corpus in cœna ſacra, ore ſno accipere. Hunn. Explic. lib. Cõcord. art.* 7. *pag.* 703.

(21) *See before xxxix.* 6.

(22) Beza by his moſt filthy manners was a diſgrace to honeſt diſciplines, who in Sacrilegious verſe, published to the world his deteſtable loues, his vnlawful carnal actes, his whoredomes, and fowle adulteries, not content that himſelf only ſhould like a hog wallow in the durt of wicked luſts, but he muſt alſo pollute the eares of ſtudious youth with his filth. *Tilm. Heshuſius ver. & ſanc. Confeſ.*

(23) *See before* XXII. *through all.*

(24) *Alemannus* (ſayth *Schuſſelberg*) before times Beza's moſt familiar freind, and a ſtout *Caluiniſt*, bad a long farewel to Chriſtian religion, and became an Apoſtata, and a blaſphemous Iew. *Theol. Caluin. art.* 21. *f.* 10. & 9. *ſee Beza Epiſt.* 65.

(25) None in our time I haue knowne (ſaith *Neuſerus*) became an *Arrian*, who was not firſt a *Caluiniſt*, *Seruetus*: *Blandrata*: *Paulus Alciatus*: *Franciſcus Dauidis*: *Gentilis*: *Gribaldus*: *Syluanus* & others: therefore whoſoeuer feares to fall into *Arrianiſme* let him beware of *Caluiniſme*. And *Gerlachius* hath this Manuſcript of *Adam Neuſerus* (ſaith *Oſiander.*) *Oſian. Epit. cent.* 16. & 209. *ſee him alſo* 206. 207. 208.

(26) That impure Apoſtata *Bernardin Ochin*: ſaith Beza *de polygam. p.* 4. *ſee alſo Schulf. Theol. Calu. lib.* 1 *f.* 9.

(27) *See hereafter* XXXVII. 331. 53.

XXXV.

On Bullinger.

THou writeſt, *Bullinger*, (omitting much,
Which can noe more then theſe, abide the touch)
That the three *Perſons* (1) in the *Trinity*
Doe differ not in ſtate but in degree.
That *Chriſt* to hell, his ſuffrings at an end,
Did not in perſon (2) but in power deſcend.
That (3) *Iohn* did an Apoſtata become
That infants lying in their mother's womb
Are truly (4) iuſtified: that ſome now liue
In heauen (5) who neuer did in God belieue;
And to conclude that any Chriſtian
Holding faith's groundes, though he beſides maintain
Blaſphemous poyntes of ſtiff-necked *Iudaiſme*,
Or Infidelity, much more of ſchiſme,
May (6) come to heauen. Perhaps thou haſt deprau'd
This Poynt, to proue that thou thy ſelf art ſau'd.

(1) The 3. perſons in the diuinity doe differ not in ſtate but in degree *Bulling. reſp. ad lib. Cochlei de ſcript. & Eccleſaſt. autoritat. c.* 7.

(2) We

(2) We shall more plainly vnderſtand this article of Chriſt's deſcent into hell, if we hold that the vertue of Chriſt's death did extend euen to the dead, and help them, that is that all' the Patriarcks and other faithfull people liuing before the comming of Chriſt, were by Chriſt's death preſerued from damnation. *Bulling. decad. 1. in expoſit. ſymb. ſee him alſo in cap. 21.*

(3) In his Cõmentaries vpon the 19. chapter & 22. of the Apocalyps he accuſeth this *B. Apoſtle* to haue fallen into the ſinne of Apoſtacy: and that he ſinned as much as did eyther *Peter* by his threefold denyall, or *Thomas* through his infidelity.

(4) This is euident in his *3. decade and 7. Sermon.*

(5) See *Bullinger's* allowance of *Zwinglius* his before-mentioned doctrine (IX.9.) concerning the ſaluation of the *Heathens* in *Zwing. tom. 21. f. 550. ſee alſo Symlerus in vita Bullingeri.*

(6) This is to be ſeen at large in his *Firmament.*

XXXVI.

THE LYE.

PApiſts *doe* (1) *hold* (*thus prate all Miniſters*
Whome to the pulpit their glib tongue preferr's)
That ther's noe God, that all which Scriptures ſhew
Concerning Chriſt are fables, and vntrue;
That after this, there is noe life; nor muſt
Our fleſh, once rot, return againe from duſt;
The (2) Virgin Mary *is their cheifeſt God;*
She hath all power, ſhe rules the dreadfull rod
Of Heau'ns dread wrath, for her they Chriſt reiect,
And more at her hands, then at his expect.
The (3) Saints *they doe, in lieu of* Chriſt, *implore,*
Their ſhoes, cloathes, images, and bones adore.
Chriſt's *death, they* (4) *hold, for men did pardon gaine,*
Women are ſaued by one Mother Iane.
A man with them, may God's commandments keepe
Without (5) *his grace: all* (6) *faith is laid to ſleepe*
When they doe 'Penance; yea (7) *t' is Hereſy*

T'affirme that faith therein is neceſſary.
Noe (8) *one of them by* Chriſt, *but by bare ſtraines*
Of mans inuention, vnto heauen attaines.
And when they pray (9) *noe mention's made of* Chriſt,
But of his creatures. Miniſter, thou ly'ſt.

(1) Firſt this is the principall article of that ſecret diuinity that raigneth amongſt the *Popes*, & that whole Colledg of *Cardinalls*, that there is noe God: the ſecond, that all things that are written and taught concerning Chriſt, are lyes and deceytes: the third, that the doctrine of the life to come, & of the laſt reſurrection are meere fables. *Calu. li. 4. Inſtit. c. 7. ſect. 27.*

(2) The *Papiſts* make the *Virgin Mary* a God, attribute to her almightines both in heauen, and earth &c. In the *Papacy* all haue made recourſe to *Mary*, and haue expected more fauour and grace at her hands, then from Chriſt himſelf. *Lut. ad Euang. de feſt. Annuntiat.*

(3) *Papiſts* doe not only adore Saints in ſteade of *Chriſt*, but alſo their bones, cloaths, shooes, and images. *Calu. de neceſſit. reform. Eccleſ. ſee alſo the Magdeburg. prafat. in 6. centur.*

(4) *Rogers* accuſeth a *Ieſuite* and ſome other Catholiks to hold that *Chriſt* came into the world to ſaue no women but men, & that one *Mother Lane* is the ſauiour of women. *Rogers vpon the 39. articl. of the Church, of England. p. 183. 14.*

(5) *Papiſts* teach that man by the proper forces of Nature, may without God's grace keepe the commandments. *Luth. ad lib. Duc. Georg. an. 1533.*

(6) *Papiſts* in their Penance made no mention of *Chriſt*, and faith: their opinion, and hope was only in their owne workes whereby their ſinnes were before God to be blotted out. *and a little after*: In their confeſſion there was no faith, no Chriſt. *Artic. Smalcald. part. 3. art. 3.*

(7) Our *Babylon* (meaning the church of *Rome*) hath ſo extinguished faith, as with an impudent forehead shee denyes it to be neceſſary in this Sacrament; yea with Antichriſtian impiety shee defines it to be an hereſy, if any one affirme faith to be neceſſary. *Luth. de capt. Babil. cap. de pœnitent.*

(8) *Papiſts* hold that God is appeaſed, and made propitious vnto vs by traditions, & not for Chriſt. *Apolog. confeſſ. Auguſt. cap. de tradit. human.*

(9) In all their littanies, hymnes, and proſes, where no honour is left vnguen to dead *Saints*, there is no mention of *Chriſt*. *Calu. l. 3. Inſt. c. 20. ſect. 21.*

XXXVII.

The reformed Proteſtant.

Luther pretending clearely to reforme
The *Roman* Church, did raiſe his firſter ſtorme
'Gainſt (1) Pardons, (2) Pope, & (3) Monks: but not content
With that, he ſtraight his ſecond forces bent
Againſt the (4) Scriptures, (5) Sacraments, and (6) grace,
Iuſtification (7) Works, (8) Freewill (9) and (10) Maſſe;
Yet was he iudged ſcarce to haue vntyl'd
The roofe of *Babylon*. *Zuinglius* compyl'd
A ſecond Reformation, and complain'd
Of diuers things, which *Luther* ſtill retain'd,
As th' (12) Reall preſence, with the (13) Croſſe to bleſſe;
Saints (14) honour, (15) Purgatory, (16) Images.
Yet was he cenſur'd nothing to haue done
But ſlightly (17) battred ſuperſtition.
Caluin, with *Beza* and their fellows try'd
To make the Church yet purer, and deny'd
Lay (18) perſons Baptiſme in a needfull caſe,
Saints feaſts, (19) Vniuerſality (20) of grace,
Power (21) of Prieſts t' abſolue the penitent,
Church-veſtments, (22) ceremonies, (23) *Chriſt's* (24) deſcent
To Hell, (25) all Churches Headships to reſide
In Biſhops, and to their wills law's t' be ty'd.
Yet did not here this reformation reſt,
Others condemn'd this, as a (26) ſecond Beaſt,
A fayned churchvnto the Harlot built,
Reformiſts all with forged colours guilt,
Sinnefull prouokers of th' Eternal's wrath,

A fond, new, ſtrange, and Antichriſtian faith.
Theſe ſay, that th' heyght of reformation,
Is to throw all (27) materiall churches downe,
Raze (28) Vniuerſityes, (29) reiect the prayer
Our Lord (*we ſay*) did for his church prepare;
Neither doth yet this reformation pleaſe;
To make the church moſt pure, & from diſeaſe
Of all corruptions cleare, the (30) *Trinity*
Muſt be impugned, with Chriſt his Deity.
Stay, ſtay, great Sages of this wondrous church,
Whither at laſt wil your admired Torch,
The *Spirit*, conduct you? whither will you goe?
For what coaſts are you bound? ô, now I know;
Belike y' are bound with your reformed couple
Alcyate (32) and *Heuzer*, (33) for *Conſtantinople*.

(1) *See Luth. tom. 2. fol. 63. & Sleydan. l. 6. f. 232.*
(2) *Luth. tom. 2. fol. 63.*
(3) *See Luth. de votis monaſt. tom. 2.*
(4) *See before.* XI. 14. 15 16. 17. 18.
(5) See his cutting of foure Sacraments at a blow. *tom. 2. f. 63. ſee likewiſe before.* XI. 13. 30. 31. 32. 33. 34.
(6) *Luth. Aſſert. artic. 1. & conc. de penit. & de capt. Babyl. cap.* de *Baptiſm.*
(7) *See Acts and monuments p. 402. & before.* XI. 25. 26. 27.
(8) The doctrine of workes is the doctrine of Diuells. *Luth. de vot. monaſt. ſee him alſo ſerm. de piſcat. Petri ad c. 2. ep. ad Galatas, ſerm. de nou. Teſt. ad Euang. in die Nat. Chriſti, & Paſſion. ſee next. before. 7. and beſides at* XI. 22. 24. 29.
(9) *See his booke de ſeruo arbitr. tom. 2. f. 414.*
(10) *See him de abrogat. Miſſ. priuat. tom. 2. f. 244. ſee alſo f. 720. ſee likewiſe before.* V. 2 & IX. 2.
(11) The *Antitrinitarians* (ſaith *Oſiander*) doe boaſt that *Luther* did ſcarce vncouer the roofe of the *Babylonian tower. cent. 16. p. 209 ſee heereafter, at* 17.
(12) *Zuingl. tom. 2. fol. 375. 416.*
(13) *M. Parker* confeſſeth that *Luther* croſſed himſelf morning and euening, and is ſeene neuer painted praying, but before a crucifix. *againſt ſymbolis. part. 1. c. 2. ſect. 30 p. 105. ſee Ie. Cruel. retur cerem. Miſſ. p. 118. and Ie. Manl. loc. comm. p. 636.*
(14) As touching the inuocation of Saints (ſaith *Luther*) I think with the whole Chriſtian Church, and hold that Saints are to be honoured by vs & inuocated. *purgat. quorund. art. & in Ep. ad Georg. Spalat.*

(15) I neuer denyed Purgatory (ſaith *Luther*) and yet I belieue it, as I haue often written & confeſſed. *tom. 7. f. 132. aduerſus bullam. ſee him alſo in diſput. Lipſ. c. de purgat. & rejolut. de Indulg. conclus. 16. ſee likewiſe Zuinglian tom. 2. fol. 378.*

(16) If it was lawfull, ſaith *Luther*, for the *Iewes* to haue the picture of *Cæſar* vpon their coynes, much more is it lawfull for Chriſtians to haue in their Churches croſſes, and images of *Mary*; ſee this cited forth of *Luther* by the proteſtant *Heſpin. hiſtor. Sacramen. p. 2. f. 35. and ſee Luther in conſolat prolab. c. 6.*

(17) *M. Hooker* affirmeth of the *Antitrinitarians*, that following the courſe of extreame reformation, they were wont in pride of their owne proceedings to glory, that *Luther* did but blow away the roofe, & *Zuinglius* batter but the walls of ſuperſtition &c. *Eccleſ. pol. l. 5 ſect. 42. p. 89.*

(18) See this affirmed of *Caluin*, by *Schluſſelb. theol. Cal. lib. 1. f. 60. & 61. and ſee himſelf in Append. ad lib. de Eccleſ. reform. & Epiſt. 51.*

(19) *See* Whitg. *def. 548. 549. 550.*

(20) This, though as all know, it be denyed by the *Caluiniſts*, yet is it defended by *Zuinglius. l. ep. Zuingl & Oecolamp. l. 1. p. 274.*

(21) See the *Caluiniſts* reproued for this doctrine by *Lobethius diſput. theol. p. 301 by Andr. Althamerus concil. loc. ſcript. pugnant. loc. 164. by Iac. Heilbrun. in Swenckf. Caluin. p. 5. and others.*

(22) *See M.* Whitg. *def. 216. 286. 291.*

(23) *Ib. p. 270. ſee alſo M. Coucl. exam. p. 63. 64. Zanch. comp. loc. 16. p. 639.*

(24) See this impugned by *M.* Willet *Lymbo-maſt.* in his ſpeciall booke that Chriſt deſcended not into hell. by *M. Fulk* alleaged by *M.* Willet, *ſynops. p. 605. 606.*

(25) *See M.* Whitg. *def. throughout.*

(26) So farre doth *M. Barrow* & his diſciples diſclayme from this third pretended reformation of *Puritans*, that (as *M. Bernard* reporteth) *Barrow* calleth their way in contempt; *A ſilly Presbytery and Eldership; Perfidie and Apoſtacy. The building of a falſe church to the Harlot. A ſecond Beaſt*, &c. *Wretched diſciples of Caluin; Counter faite Reformiſts, Tranſgreſſours of the worſhip of God &c.* And further *Barrow* and *Greenwood* doe auouch the *Puritans* doctrine as new, ſtrange and Antichriſtian, &c.

(27) *See M Hall's Apology ag. the Browniſts ſect. 45. 46. Hooker Eccleſ. pol. l. 5 ſect. 17. Done in def. of the ch. gouuern. p. 68.*

(28) *See Barrow his owne booke impugning vniuerſityes.*

(29) Ib. (30) The *Arrians* in the reformed churches of *Poland*, thinke the very beliefe of the *Trinity* to be a part of Antichriſtian corruption, and that the Popes triple crowne is a ſenſible marke, Whereby the world might know him to be that myſteriall Beaſt ſpoken of in the *Reuelation*, in no reſpect ſo much, as in his doctrine of the *Trinity. M. Hooker in his Eccleſ. poli. l. 4. p. 183.*

(31) *Zuinglius*, ſay they, battered but the walls of Popish ſuperſtition, the laſt and hardeſt worke of all remained for them, which was to raze vp the very ground and foundation of Popery, euen the doctrine concerning the Deity of Chriſt *Id. l. 5. ſect. 42. & 89.*

(32) *Alcyatus* became a *Malomeriſt*, ſaith *Oſiander*, as *Gentilis* himſelf relateth. *epiſt. cent. 16. p. 207. ſee alſo Beza ep. 81.*

(33) *Adam Neuzerus*, (ſaith *Schluſſelberg.*) ſometimes chiefe Paſtour of the church of *Heidelberg* paſſed from *Zuinglianiſme*, through *Arianiſme*, to *Turciſme*, with many other *Caluiniſts. Theol. Calu. l. 1. art. 2. fol. 9. ſee Oſiand. vbi ſupra p.* 208. 818. where he affirmeth that he fell into *Turciſme*, and was circumciſed at *Conſtantinople.*

XXXVIII.

On Math. Flaccus Myricus.

THy brethren (1) *tearme thee*, Flaccus, *a profane*
Foe to all truth; as impudent as Cain,
A Dunghill-cock, a Snake, a Dogge, a Scurre,
A loathſome Cancer, Fury, Epicure,
Vngratefull cuckow, periur'd, wicked, baſe,
Impugner of the vertuous, doltish Aſſe,
Foule grunting ſowe, who with her filthy noſe,
Furrow's all grounds, where any goodnes grow's:
Vaine Thraſo, *faithleſſe* Sinon, *impudent*
Therſites, Harpax, *hayre-brain'd* Sycophant
Blaſter of freindship, kindler of debate,
Sower of diſcords, enuy, iarres, and hates:
A full-blowne bagpipe, which when any tryes
To preſſe, or ſqueeze it, ſqueaketh nought but lyes;
The Diuel's liuely organ, and his ſonne,
Deſeruing, as Chriſt's *enemy, a throne*
In Hell's damn'd court. If in this manner thoſe
Who are thy Brethren, ſpeake, what ſay thy foes?

(1) He is honoured with theſe and many more ſuch like titles by his owne Brethren the Diuines of *Wittenberg in reſpons. ad calumn. Flac.* to which booke for breuity I referre the reader, hauing only giuen him theſe for a taſt to encourage him (if he pleaſe) to a further ſearch.

XXXIX.
ON CALVIN.

Caluin, in pay of that deſpairing ſinne
He (1) laid on *Chriſt*, himſelf did dye therein.
And (2) while from forth his vlcerous fleſh did burſt,
Wormes, ſtench, and lice, ſtill ſwore, blaſphem'd, & curſt,
And on the Diuell without reſt did call;
Which argueth his good nature, and that all
His wits were perfect: Since ſo neare his end
He had ſo cleare remembrance of his friend.

(1) *See before*; XVIII. 26.

(2) God in the rod of his fury viſiting *Caluin*, did horribly punish him before the fearefull howre of his vnhappy death; for he ſo ſtruck this heretick with his mighty hand, that being in deſpaire, and calling vpon the diuell, he gaue vp his wicked ſoule, ſwearing, curſing, and blaſpheming. He dyed vpon the diſeaſe of lice and wormes, encreaſing in a moſt loathſome vlcer about his priuy parts; ſo as none preſent could endure the ſtench. Theſe thinges are obiected to *Caluin* in publike writing, in which alſo, horrible thinges are declared concerning his laſciuiouſnes, his ſundry abominable vices, and *Sodomiticall* luſts, for which (*Laſt*) he was by the Magiſtrate (*at Noyon*) vnder whom he liued, branded on the shoulder with a hot burning-iron, vnto which I yet ſee not any ſound and cleare refutation made &c. I haue reade *Beza*, & I know that he writes otherwiſe of the life, manners, and death of *Caluin*; but ſince he himſelfe is infected which the ſame hereſy, and almoſt the ſame ſinne, as the hiſtory of his ſtrumpet *Candida* witneſſeth, no man can in this matter giue credit to him. Thus farre *Schluſſelberg. Theol. Caluiniſt. l. 2. f. 72.* The which is likewiſe confirmed by *Iohn Herennius in lib. de vita Calu.* who there affirmeth himſelf to haue been an eye-witnes thereof.

XL.
An other on the ſame.

CAluin, *your faith's chief Patriarch, did dye*
Of (1) *wormes, and lice: nor neede you to deny,*

The truth hereof: great men haue dyed thus,
For thus dyed (2) Herod *and* (3) Antiochus.

(1) *See next before* XXXIX. 2.
(2) *Acts.* 12. *v.* 23.
(3) *Machab. c.* 9. *v.* 5. 9. 10.

XLI.

The Proteſtant iarre.

NO ſooner Sectaryes, drunk with the pride
Of their owne wits, beginne for to deride
Their mother Church, and leaue that ſteadfaſt *rock*,
'Gainſt which no power, nor (1) Infernall ſhock
Can e're preuaile; but they beginne to reele,
And their ſmall forces, and great weakneſſe feele.
And like to *Cadmus* brawling ſerpent-brood
'Gainſt (2) one an other in a frantik mood
Conuert their weapons. Hence did (3) *Magus* firſt
Into *Menandrians*, and *Saturninians* burſt,
With *Baſilidians:* from the (4) *Manichees*
The *Cathariſts* and *Macharians* did aryſe:
Appellians, *Seuerians*, *Lucianiſts*,
Were branches all ſprong from the (5) *Marcioniſts*
Montanus (6) ſpawn'd th' *Phrygaſts*, *Pepuzians*,
And *Artotyriſts:* The *Martyrians*,
With th' *Enthuſiaſtes* from *Meſſalus* (7) came,
As thoſe that doe from *Sathan* take their name.
And from (8) *Arius* ſprong th' *Acacians*,
With *Macedonians*, and *Eunomians*.
But all theſe ioyn'd in one ſhew noe effects
Of diſcord, equal to our moderne ſects;

They

They are diuided into *Lutherans*,
And Sacrament-blaſpheming *Zuinglians*
And theſe againe both ſubdiuided, (9) make
More ſeu'rall branches, then th' *Lernean* ſnake
Sprouted forth heads: all whoſe contention ſpring's
About (10) Fayth's grounds, and not in triuiall things.
Chriſt's (11) Natur's, Vnion, and Diſtinction,
His (12) Incarnation, and (13) Aſcenſion,
Baptiſme, (14) Good-workes, (15) Man's iuſtice before God,
Chriſt's (16) corporall eating by the good and bad,
Iuſtification, (17) which by their church ſtill
Is held the very (18) ſoule of fayth, (19) Freewill,
Chriſt's Reall preſence, his Vbiquity,
Th' (20) Ghoſpel, Law, Sacrament, and (21) Trinity,
With many more, which to be brief I ſpare,
Of their diſtinctions the maine ſubiect are.
Nor be theſe iarres (22) maintain'd among the baſe,
And common ſmall-shot; they of chiefeſt place
Are the prime agents, and with ſo great hate
Nourish the raging flame of their debate,
As they by mutuall sharpe proſcriptions,
Banish (23) each other from their ſeuerall townes,
Seare them with th' odious brands of (24) Heritick,
Infidel, Iew, Turck, Diuel and the like,
Erect ſtrict Inquiſitions, (25) fill the (26) geoale
With their ſuſpriſed bodies, (24) ſtop the ſale
Of all their bookes, vnciuilly (25) deny
The vſuall rights of hoſpitality
Euen to ſtrangers; take (29) offenſiue armes;
And in confuſed and tumultuous ſwarmes
Aſſayle each others; nor be (30) dead corps free

From their ne're equall'd ſauage cruelty.
And what is moſt worth note, themſelues confeſſe
They haue (31) no meanes theſe diſcords to redreſſe
Or hope to be atton'd (for that intent
Hauing ſo many (32) fruitleſſe meetings ſpent.)
Before (33) that day, when the Eternall ſhall
All men, all cauſes, vnto triall call.
So as ſome of them with amazement haue
Stumbled (34) thereat, and others for to ſaue
Their ſoules from ſhi,wrack on ſuch ſtormy ſeas,
Haue (35) made repaire vnto the calmer Bayes
Of *Rome's* ne're ſhaken Church. By which wee ſee
That ſhee alone is from all errour free,
Which, void (36) confeſſedly of all ſuch ſtrife,
Show's one, and but one way t' eternall life.
So (37) by this meanes the Prouerb's truth is knowne:
When Theeues diſſent, true men regaine their owne.

(1) *Matth.* 16. 18.
(2) So it is neceſſary that rent and diuided into ſmall pieces they perish, who haue preferred the ſwelling pride of their haughty ſtomack, before the moſt holy hand of Catholik peace and vnity. *S. Auguſt. con. Parmen. lib.* 1. *cap.* 4.
(3) *S. Ireneus, l* 1 *c.* 22. *& ſequent.*
(4) *S. Auguſt. tom.* 6. *de hæres. ad quod-vult-deum. hær.* 46.
(5) *S. Epiphan. lib.*1. *tom.*3. *c. hæres.*
(6) *Id. lib.* 2. *tom.* 1.
(7) *Id. hæres* 80. *& Theodor. lib.* 4. *de hær. fab.*
(8) *Ruffinus lib.*10. *hiſt. cap.* 25.
(9) The *Lutherans* are diuided principally into the *Antinomi*, *Oſiandrians*, *Maioriſts*, *Synergiſts*, *Stancarians*, *Amſdorfians*, *Flaccians*, *Subſtantiarians*, *Accidentariãs*, *Adiaphoriſts*, *Muſculans*, *Pfeffingerians*, *Vbiquitiſts*. All which, how they diſſent and perſecute one an other, and many of them not ſo much as permit their Aduerſaries to abide in the ſame Towne with them, the Hiſtories of *Oſiander*, *Maior*, *Zuinckfeldius*, *Illyricus*, *Spangenbergius*, *Stancarus*, *Heſhuſius*, and others doe ſufficiently manifeſt. For the yet more full declaration whereof, I referre you to the catalogue of the *Lutherans* bookes againſt *Lutherans*, in the end of the *Proteſtants Apologie*. Vppon due conſideration of which their diuiſiõs, *Oecolampadius* doubtes not to tell them, ſaying: *If we reflect vppon your diſſentions, ſurely there are allmoſt found among you ſeauenty ſeauen changes, not only in your*

explanations of ſcripture, but alſo in certaine imaginary phantaſies. lib. germ. aquæ reſp. ad Luther. præfat. and *Illyricus* ſayth, that they diſſent among themſelues like the *Sacramentaries*, & *Babylonians*, and no otherwiſe then the Idoll-maker in *Eſay. Illyr. declar. artic. doctr. Chriſt.*

The *Sacramentaries* are rent into *Zuinglians* or old *Sacramentaries*, *Caluiniſts*, or the new, or with vs called *Puritans*, and in France *Hugonots*; *Formaliſts*, *Familiſts*, *Browniſts*, *Arminians*, and infinite more, which (for that they are commonly knowne) I will for breuity likwiſe omit. But the diſſention of *Sacramentaries* was ſuch euen in *Luthers* tyme, that he affirmed of them, that he *ſcarce euer read of any a more deformed hereſy; which preſently in the begining was diuided into ſo many heads, ſuch a number of ſects, not on like an other, and ſuch variety of diſagreeing opinions. Luth. tom. 7. f. 80. and elſwhere he auoucheth, ſix or ſeauen ſects of them to haue riſen in only two yeares ſpace. 16. f. 335.* what may we then thinke haue ſprong vp in ſo many yeares, ſince that tyme. *ſee alſoe 16. f. 87. and Heſpin. hiſt. ſacr. part. 2. f. 87. and theol. Manſfld. confeſ. lat. p. 120.*

(10) There are no ſmall conflicts among vs, and thoſe about no trifles, but of the eminent articles of Chriſtian doctrine, of the Law and Ghoſpell, Iuſtification and Good-workes, the Sacraments, and vſe of ceremonies, which can by no meanes be compoſed, concealed or couered, for they are meere contradictions which brook no concord. *Nic Gallus ſuperint. Ratisb. in theſ. & hypothes.*

(11) The reformed churches differ not about the ſupper of our Lord alone, but they alſo contend with ſuch heate and feruour of diſputation about the Perſon of Chriſt our Sauiour. The vnion and diſtinction of his diuine and humane nature. The vbiquity of his body, His corporall eating, which is performed with the mouth and teeth, and is common, as well to the good, as bad. His aſcenſion into heauen, and ſitting at the right hand of his Father; That many old hereſies, damned by our Anceſtours, as they were recalled from hell, lift vp their heads againe. *Figur. præfat. apolog. præfix. method. conſens. an.* 1578.

(12) *See hereafter*; 2.

(13) *See before*; 11.

(14) *See after*; 21.

(15) As touching the publick diſcord in the church thou needſt not enquire thereof: but I ſpeake not here of the diſcord which we muſt of neceſſity haue about the doctrin of fayth with the Papiſts, and other hereticks; but of that which is among our ſelues, whoe bragge that we haue the true light of the ghoſpel; for there are contentions and variances among vs of Adiaphoraes: Of Good workes, our Iuſtice before God, Freewill, The Preſence and participation of the body and bloud of Chriſt in the ſupper; The humanity of Chriſt; His aſcenſion, and ſitting at the right hand of God, his vbiquity, and other matters; there is neither end or meane of brawling and contending. *Nic. Seln. in Pſal.* 131.

(16) *See before*; 11. (17) *See before*; 10.

(18) It is the ground-worke, forme, and ſoule of Chriſtian religion. *Coneu. præfat. Iytag. confeſſ. ſee the ſame more fully proued from the confeſſion of Proteſtants, in the Author, and ſubſt. of Prot. relig. by R. S. l. 1. c. 6.*

(19) *See before*, 15.

(20) *See before*; 10.

(21) Beware, *Christian Reader*, and especially all you ministers take heed of *Caluin's* bookes, and chiefly in the article of the Trinity, the incarnation of Christ the Mediatour, about the Sacrament of Baptisme and predestination; for they containe impious doctrine and Arrian blasphemies. *Stancarus cont. Caluin. N. 4.*

(22) Many warres about many articles haue beene waged, from the first reforming of the church through *Germany*, euen to these tymes, and those surely not by common and light-harnisht souldiers, but by the Standard-bearers, old expert warriers, complet-armed Horsmen, and the most renowned Captaines on both sydes, and that sometymes with exceeding great heate. *Iezl. de diuturn. belli Euchar. p.* 1.

(23) Touching banishment, and the many examples thereof, see *Apol. mod. ad acta 15. theol. Torgæ, p.* 3 4. 5. *Osiand. epit. cent.* 16. *p.* 803. 860. 609. 735. *Crispinus Epit. of the ch. Schluss. catal. hæret. l.* 13. *and vlt p.* 818. 847. *Iezlerus de diut. bell. Euchar. p.* 100. *p.* 697. (24) *See hereafter* XLII. *through.*

(25) See in *Hospin.* his Sacram. historie the 4. articles of visitation ordained for examination of suspected *Caluinists*; and a little after, the execution of the same, *part. vlt. f.* 394.

(26) See examples of imprisonments in *Hospin. vbi supra. f.* 393.

(27) There was an Edict (sayth *Hospinian*) proclaymed whereby not only the reading, but likwise the selling of all *Caluinists* bookes was forbidden. *Hosp. vbi supra. f.* 393 393. *see also*, 394. *Iezlerus de diut. belli Euchar. pag.* 79.

(28) See examples hereof in the *Lutherans* against the *Caluinists*, *in Hospin. vbi supra*, *fol.* 399. *a.* 6. *and* 354. *and Osiand. Epist. cent.* 16. *p.* 608. *and Iezl. de bello Euch. p.* 79. *and againe in the Caluinists against the Lutherans*, *reported by Schalsselb. in his catal. hæret. lib.* 13. *and vlt. pag.* 828.

(29) See examples of the *Lutherans* falling to armes, and assaulting the *Caluinists in Hospin. vbi supra. f.* 397. and see againe other like examples of the *Caluinists* against the *Lutherans*, in *Gerard. Giesek. l. de verit. corp. Christi in cœna, p.* 256. *see also Osiand. epit. cent.* 16. *p.* 735. 803.

(30) See a most barbarous example hereof reported by *Hospin. vbi supra. f.* 398. in the relatiõ whereof, among others he hath these wordes The *Lutherans* rushing violently in brake the beere, and coffin, and handled the dead body of the *Caluinist* after a most sauage manner, and cast it to the dogs, prouoking them to teare it in peeces *and againe* they rush vppon the dead body &c.

(31) The *Papists* haue the *Pope* as a common Father, Aduiser, and Cõductour to reconcile their iarres, to decide their differences, to draw their religion by consent of Councells vnto vnity &c. whereas on the contrary side *Protestants* are as seuered or rather scattered troupes each drawing a diuerse way, without any meanes to pacify their quarrells, no *Patriarck*, one, or more, to haue a common superintendance or care of their churches for correspondency & vnity: no ordinary way to assemble a generall Councell of their part the only hope remaining euer to aswage their contentions. *Sir Edwin. Sandes in his relat. of. religion. fol.* 47. *at fol.* 5. 2. 8.

(32) There haue been ſome Synodes or Colloquies, ſayth *Schluſſelberg.* had with the *Sacramentaries*, but without any ſucceſſe, & then preſently after he reckons vp many of ſuch their fruitleſſe Synodes *Theol. Caluin. l. 2. art. 15. ſee alſo his catal. hæret. l. 15. p. 873. ſee this more at large in the Proteſt. Apology; tract. 3. ſect. 7. verſus fin. marg. at 6.*

(33) The *Lutherans* and *Zuinglio-Caluiniſts* haue for the ſpace of 60. yeares and more, ſo vehemently impugned one another, as vnleſſe the great day of our Lord doe in the meane time come and end the debate, they ſeeme more likely to be ouercomme by their mutuall woundes, then the Papiſts oppreſſion. *Schluſſelb. proem. l. 1. Theol. Caluin.*

(34) *Caſtalio*, reflecting vppon the diſſenſions of *Proteſtants*, profeſſed himſelfe to reſt doubtfull, whether that the moſt cleare truth shined with them or not. *Caſtal. præfat. bibl. Lat. ad Edw. 6.* with the ſame ſcruple was *Duditius* likewiſe troubled, if wee may giue credit to *Beza*, who was alſo deceiued himſelf with the like cogitations. *Beza epiſt. 1.* Of many others who were moued with the ſame, read *A mirrour for Martiniſts, p. 24. Melanch. conſili. theol. part. 1 pag. 249. Georg. Maior. orat. de confuſ. dogm. Luth. loco comm. claſſ. 5. c. 13. p. 39. Bulling. fundam. firm. part. 1. c. 1. p 5.*

(35) *Staphylus* reuolted to the Catholicks, *ſaith Dreſſerus*, by reaſon of the diſagreements amongſt the *Proteſtant* Diuines. *Dreſſerus in millenar. 6. p. 214.*

(36) *Luther* himſelfe graunteth that Catholiks do not contend about ſcripture, but all with one conſent giue credit to the Fathers, adhere to the Councells, and ſubmit themſelues vnder the obedience of the holy Sea of *Rome*, and that theſe diuiſions which are amongſt them, are only humane diſſentions, about honour, preheminẽce &c. *tom 7. f. 380.* the like is confeſſed by *Duditius (Beza epiſt. 1. M. Whitaker de eccleſ. cont. Bellarm. cont. 2. q. 5. p. 327.) M. Fulk ag. Hesk. Sand. &c. p. 293.) and ſir Edwin Sand. as before, 31.*

(37) Hereticks by their diſſenſions confirme our faith. *Inſt. quæſt. 4. ad Orthodox.*

XLII.

ON VAFER.

INgenious Vafer *can with ſpeciall grace*
Sute his religion vnto euery place;
When he's in England *he himſelf doth vant,*
A Parlament-Prince-pleaſing Proteſtant;
And (1) Holland *holds to be a fertill place*
Of faithles Hereticks; (2) Bohemia's *race*
Of Sectaries, hath no vnited ſcope

In any point, but how to ſpite the Pope.
'Mongſt all tranſlations of the ſacred Word
That of (3) Geneua *'s moſt to be abhorr'd;*
Whoſe factious Miniſters not by word' (4) *alone*
But by their (5) *deeds teach ſubiects to dethrone*
Their lawfull Soueraignes. Thoſe in (6) Scotland *are*
Seditious perſons, men who neuer ſpare
Their King or country, troubleſome, vnciuill,
And reſtles ſpirits, yea members of the Diuill.
The Puritans *in generall are* (7) *lyars*
Heady (8) *aduancers of their owne deſires,*
Croſſe, wayward (9) *ſpirit,* (10) *prone to looſſe delights,*
Scripture-corrupters (11) *periur'd* (12) *Hypocrites.* (13)
Detracting (14) *Satyriſts, dogs, Schiſmaticks*
Murmurers, Vultures, yea and (15) *Hereticks*
Equall to th' (16) Phariſies *&* Donatiſts,
Arrians, Ebionites, *and* Catharists.
Th' Florinians, Beguardins, Pepuzians
Apoſtolicks, *and* Petrobuſians.
Yet if to Amſterdam *he hence do ſaile,*
Or to Geneua *go, he then doth raile*
At th' English *Church. The* (17) *Bishops are* (ſaith he)
An Antichriſtian Popish miniſtry.
Their (18) *preſcript forme of ſeruice wholy full*
Of fond corruptions: (19) *from the maſſe they cull*
Their new Communion-bookes, diſſenting farre
From the Lord's word it neuer fayling ſquare.
The (20) *Sacraments they wickedly prophane*
Their rites and habits (21) *Antichriſtian.*
Their miniſtries are (22) *neither Prou'd nor Call'd*
Nor right according to the Word inſtall'd:
The moſt (23) *are Monks, Friars, Drunkards, Dolts, or* (Boyes

They (24) *baptiſme profane with childish toyes*
And to conclude, they are, he yet beleeues
Soule-murd'ring (25) *Hereticks,* (26) *Sacrilegious theeues.*
Nor doth he there the Lutherans *reſpect,*
Them he condemneth for a damned ſect
Of willfull (27) *Hereticks; and ſtill them* (28) *call's*
Drinkers of bloud, Flesh-eaters, Canniballs,
Auerſe from Chriſtian faith, Chriſt's murderers
Deſtroyers of the Creed, Idolaters,
Reiecters of Chriſts death, Zuenckfeldians,
Hang-men, Capernaites, Eutychians,
Localiſts, men prodigiouſly blind,
Falſe, wicked, proud, of an ambitious mind,
Impudent Aſſes, more illiterate fooles
Then ſimple Children, that frequent the shcooles.
But from theſe townes this Rouer ſcarce is got
To Wittenberg, *but ſing's another note;*
He now auerr's, (30) *and ſeriouſly, that they*
Who from the true faith do with Zuinglius *ſtray,*
And likewiſe ſuch as Caluin *do reſpect,*
Are a moſt damn'd (31) *and execrable ſect*
Of (32) *convict Hereticks; on euery part*
About their body, and within their hart,
Aboue, below, behind them, and before,
Obſeſt with Diuells; men deſeruing more
To be refelled by the aw-full ſwords
Of ciuill Magiſtrats, then force of words.
They are (he now affirmes) *to be reſtrain'd*
From holy things, their company refrain'd
By all good men, moſt fitting t' be expell'd
From forth the Churches boſome, yea and held
Not worthy to be pray'd for, and vnfit

That Kings should them into their leagues admit;
He vowes they are for either faith, or workes,
Neſtorians, Arians, Anabaptiſts, Turkes.
And in a word, the worſt of men, yea he
Proclaimes them damn'd for all eternity.
Yet into Frizeland *if he take his flight*
Then th' Anabaptiſts *only teach arights;*
There, as amongſt the Caluiniſts *againe,*
He againſt Luther *ſlack's his paßion's rayne,*
And with a quau'ring head, and half-ſhut eyes
As if forſooth of zeale his words did riſe,
In verity he offers to detect
Infinite faultes in now falſe Luther's *ſect.*
With (33) *carnall wayes*, ſaith he, *their ſoules they ſtaine,*
And Chriſt himſelf they crucify againe,
Blaſpheme his ſpirit, and contemne his grace,
Affect (34) *faire houſes, and a wealthy place;*
They climbe the pulpit there to preach, yet none
Hath either Spirit, Word, or Miſßion.
There (35) *will they vtter naught that may appeare*
At all diſtaſtfull to their Princes eare.
They idly liue, and to relieue their need
On Antichriſt's rich ſpoyles through flattery feed;
And to ſuch looſnes all their flocks allure
As Turkes *and* Tartars *are by much more pure.*
But when this man, who with ſuch zeale now burn's
Vnto Geneu' *or* Wittenberg *returnes;*
The Anabaptiſts *ſtraight, vnfit t' be nam'd,*
Chimera-like (36) *of diuerſe ſects are fram'd,*
Muntzer, (37) *and thoſe who of his doctrine share.*
No men, but meere incarnat Diuells are.
Scarce any one but (38) *ſtill diſſent's from other*

And

And will of errour charge his pureſt brother.
If after this he goe to Rome *or* Spaine
He Proteus-like *transformes himſelf againe*
Then he's a Roman *Catholick, and ſaith,*
That Rome's *the Mother Church: Her only faith*
Is Orthodox all, others doctrines be
Moſt iuſtly all condemn'd for hereſy.
Yet after all theſe changes if he come
A new Vliſſes, *to his natiue home,*
He layes faſt hold againe where he began.
Say: Is not Vafer *a Religious Man?*

(1) *Camblen* affirmes *Holland* to be a fruitfull Prouince of Heretickes. *Elizabetha p.* 300.

(2) In *Hungary* and *Bohme*) ſaith our late Soueraigne] there are infinite diuerſities of Sects, agreeing in nothing but in their vnion againſt the Pope. *K. Iames his workes. p.* 371.

(3) The conference at *Hampton* court teſtifyeth, that King *Iames* profeſſed that he could neuer yet ſee a Bible well tranſlated into *English*, but the worſt of all, his Maieſty thought *Geneua* to be; to which he affirm'd that there were ſome notes annexed very partiall, vntrue, ſeditious, and ſauouring too much of dangerous and trayterous conceits. *p.* 46. 49.

(4) Since the time (that they of *Geneua* depoſed their Bishop, their Liege-Lord & Prince (as *M. Sutcliff confeſſeth in his anſw. to cal. petit. p.* 194.) it hath beene a Principle (*ſayth M. Bancroft*) as I ſuppoſe with ſome of the chief Miniſters of *Geneua*, that if Kings and Princes refuſed to reforme religion, the inferiour Magiſtrats, or people, by direction of the Miniſtry, might lawfully, and ought (if neede required) euen by force of armes to reforme it themſelues. *Dang. poſ. p.* 9. See *further M. Bancroft in his Surnay p.* 48. Where he affirmes that they maintained in their bookes deſperate points of depoſing Princes, and of putting them to death in diuers caſes of reſiſtance againſt reformation.

(5) They of Geneua (*ſayth M. Sutcliff*) depoſed their Bishop, which was alſo their Liege-Lord and Prince, from his temporall right &c. albeit he was by right of ſucceſſion the temporal Lord and owner of that Citty and territory. *Calum. petit. p.* 194. See *the Surnay p.* 11. 12. *Dang poſit.* 22.

(6) The *Puritans of Scotland* (ſayth M. Bancroft) were published in a proclamation by his Maieſty to be vnnaturall ſubiects, ſeditious perſons, troubleſome and vnquiet ſpirits, members of Sathan, ennemies to the King, and the common-wealth of their natiue country: &c. *Dang poſit* 22

[7] I proteſt before the great God (*ſayth his late Maieſty*) Since I am heere vpon my teſtament, it is no place for me to lye in, that you ſhal neuer find with any Highland or Border-theeues, greater ingratitude, and more lyes, and vile periuries, then with theſe phanatick ſpirits. *King Iames his workes. pag.* 161.

(8) See this ſufficiently proued by *M. Bancroft in his Dang poſit. throughout the* 3. 4. 5. *and* 6. *Chapters of the* 1 *booke.*

(9) When we feaſt (*ſayth M. Ormerod*) they (*Puritans*) will faſt, and when we faſt, they will feaſt. *See further diuers anſwerable examples hereof in Ormer. his pict. p.* 20. 21.

(10) *Ib. pag* 75.

(11) To proue their deuices they haue offered great violence to the holy Scriptures, expounding them contrary both to ancient Fathers, and hiſtories, and common reaſon; &c. *M. Sutcliff anſw. Cal petit. p.* 141.

[12] See *before at* 7.

(13) The purity (of *Puritans*) neither consists in life, nor doctrine (for none therein can be lesse pure, vnlesse it be in bare conceit) but in outward shewes, false semblâce, vaine protestatiõs of reformation, gogling of eyes, & paynted Hypocrisie. *M. Sutcl. answ. Calum pet. p.* 90.

(14) All these attributes and more are giuen them by *M. Sutclif* in his answ. *to Calum. petit, in Epist. Dedic. and p.* 10. 13. 24. 33. 52. 54. 55. 56. 62. 69. 72. 75. 89. 93. 99. 103.

(15) Least any man should thinke (*sayth D. Couel*) our contentions with *Puritans* were in smaller points, and difference not great, each side hath charged one the other with heresies, if not infidelities, nay euen with such as quite ouerthrow the principal foundation of our Christiã faith. *Iust and temperate def. art.* 11. *p.* 67.

(16) The *Puritans* haue ioyned with the Pharisees, Aerians, Apostolicks, Pepuzians, Petrobucians, Florinians, Cerinthians, Nazerens, Bigardins, Ebionites, Catobabdites; Enthusiasts, Donatists. *Ormerod discou. of Puris-papisme. p.* 9.

(17) Archbishops and Bishops are vnlawfull, vnnatural, false and bastardly gouernours of the Church, and the Ordinances of the Diuell; pettie Popes; pettie Antichrists: &c. Bishops callings are meere Antichristian: &c. *Danger. posit. p.* 59. with much more there to the same effect.

(18) Their prescript forme of seruice is full of corruption &c. *Ib.* 55.

(19) The Communion-booke is an imperfect booke, culled and picked out of that Popish dunghill, the Portuisse and masse-booke: and many of the contents therein be such as are against the word of God. *Ibid.*

(20) The Sacraments are by the Church of *England* wickedly mangled and prophaned. *Ibid. p.* 56.

(21) Their garments, and ceremonies are Antichristian pompes, rites, lawes, and traditions. *Ibid.*

(22) The Ministers are neither proued, elected, called, nor ordained according to Gods word. *Ibid. p.* 60.

(23) The most part of our Preists are either Popish Priests, or Monks, or Friars, or Ale-hanters, or Boyes and Lads, Drunckards and Dolts; they wil weare a fool's hood for liuings sake &c. *Ibid. p.* 61.

(24) The publike Baptisme is full of childish and superstitious toyes. *Ibid. p.* 96.

(25) You shall find amongst this Crue of Ministers nothing else but a troupe of bloudy soule-murderers, and sacrilegious Church-robbers. *Ib. p.* 61.

(26) *See before, at* 15. *See also Rogers in his pref. to his art. nu.* 31. *&* 13.

(27) We see by these words of *Danæus* (sayth *Sclusselberg*) that the *Caluinists* account vs *Lutherans* for damned and excommunicated hereticks. *Theol. Calu. lib.* 2. *art.* 1. and in the same place, *Calvin* (*saith hee,*) in his last admonition against *Westphalus* keepes no measure in his railing, he proclames all those hereticks, who refuse to reiect *Luthers* doctrine to obey *Caluin.*

(28) Some of the *Zuinglians* (sayth Iezlerus,) haue called the *Lutherans*, Haters of men. Flesh-eaters. Drinkers of bloud, Thyests, Hangmen. Killers of Christ. Bread-worshippers. Adorers of a breaden God, denyars of the Redemption which Christ performed vpon the altar of the Crosse. *Eutychians*, *Suenckfeldians*, and lastly Ouerthrowers of many articles of the Apostolick faith, *de diuturn. belli Euchar. fol.* 93. *See* 92 *also where they are called also Capharnaites, Localists,* &c. But farre more then all this may be found in the writings of *Zuinglius, Caluin & Beza against the Lutherans, in Tossanus, Schutz. de serp. antiq. Georg. Hanfeld in viæ Monstrat. Wegweiser. Alb. cons. Carolost. Oecolampad æqu. respons. charta quædam Zuinglij an.* 1527. *and in generall all Caluinists who haue writ against the Lutherans* for the more easy discouery of some of which Authors, I refer you to the 2. Catalogue in the end of the Protestants Apologie.

(29) All these brotherly attributes, and many more such like are afforded them by *Caluin Admonit.* 3. *ad Westphalum.*

(30) We seriously censure the *Zuinglians* and all *Sacramentaries* for hereticks, & alienated from the Church of God. *Luth. tom* 2. *f.* 503. *& tom. Ien. p.* 578.

(31) *Luther* forgetfull of God and diuine Honour, calleth vs a damned sect. Say the *Tigurin Diuines in confess. Germ. part.* 3.

(32) The *Lutherans* haue call'd and to this day still call the *Zuinglians* conuicted hereticks, possessed with Diuels, obsessed on euery side, before, behind, aboue, below, within, and with-

out with Diuills, martyrs of Diuels, to be refelled rather with the Sword of the ciuil Magiſtrat then with words, to be reſtrain'd from holy things, to be wholy rooted out of the Church, ſhunned by all good men, vnworthy for whom God ſhould be prayd vnto, to be excluded forth of the leagues of Kings and Princes, to be reckoned amongſt the *Anabaptiſts*, *Neſtorians*, *Arians*, *Turks*, and in a word worſe then all mortalls that euer the earth bore, and damn'd for all eternity. *Iezl. de diuturn. belli. Euchar. f.* 93. *See before*, XXIX. 7 who yet would find more of theſe freindly Epithets, wherewith the *Luth.* ſet forth their fellow *Proteſtants-Zwinglians* need but repaire to *Luthers* bookes againſt the *Sacramentaries*. *Io.* Schuiz. *Serp. antiq. & 50. cauſe*, *Rinand. Inp. excor. Alber. cont. Coroloſt. Selnecceras* and other *Lutherans* [a Catalogue whereof is in the end of the Proteſtants Apologie:) and they ſhall find much more then I haue here expreſſed for (*ſo vſe Iezlerus his owne words*) there is no end at all among them in contending, writing, declaiming, diſputing, condemning and excommunicating one another *p.* 80. yea euery mart (*as the learned Deane of S. Paules M. Dun ingennouſly confeſſeth*) wee ſee more bookes written by theſe men againſt one another, then by them both, for Chriſt. *In the firſt ſerm. preached by him to King Charles, at* S. *Iames.* 30. *Aprill* 1625. *p.* 15.

(33) You yourſelues are they who lead a diſſolute and carnall life, who crucifie Chriſt againe, who blaſpheme his ſpirit & contemne his grace &c. *Menno Sim fundam. cap. de doctrin. concionat.*

(34) I know certainely that they haue not the ſpirit, miſſion, and word; and that in their doctrine and actions, they ſeek no leſſe then Papiſts the fauour of men, honour, pride reuennues, beautifull houſes &c. *Ibid.*

(35) They lead a quiet, idle, ſlouthfull, & merry life, by ſeducings aud flatteries they maintaine themſelues with the robberies of *Antichriſt*, and preach no more then an earthly and carnall Magiſtrat will permit and heare, &c. they by their diſſolute and carnall doctrine, haue brought diſſolute and carnall people, to ſuch diſhoneſt manners, & ſo licentious a life, that among the *Turkes* and *Tartars* there are not ſo vngodly and abominable people to be found. *Id. de Chriſtian. fide. tit. de fide Luth.*

(36) The hereſy of the *Anabaptiſts* of our age is a variable, and monſtrous chimera, bred of many hereſies, &c. *Schluſſelb. Catal. hæret. epiſt. Dedicat. l* 12.

[37] *Muntzer*, *Carloſtadius*, and ſuch like of their ſect are meere incarnate Diuels, &c. *Luth. Colloq. Germ. fol.* 153.

(38) Scarce can there be found any one *Anabaptiſt*, which holdeth not ſome one opinion, or other contrary to the reſt. *Calu. Inſtruct. aduerſ. Anabapt.*

XLIII.

ON FVRBO.

FVrbo the *Caluiniſt* doth much complaine
On *Luther*, and his followers railing vaine
Againſt his Church; but yet ſaith he I thinke,
They do not dant vs much, nor make vs ſhrinke;
O no, we pay them home; Then he affords
A (1) roll of all their mutuall ſcurrill words
And baſe inuectiues; and refers it ſtraight
To all men's iudgments whether's in the right.

Belieue me, *Furbo*, if without offence
I might my iudgement giue, t'auoyd all ſenſe
Of partiall cenſure, and my debt defray
To Chriſtian charitie, I ſure would ſay,
Not to offend here either them, or you,
But to content you both: That both ſay true.

(1) *See next before*; XLII. *throughout.*

XLIIII.

On the Proteſtants rayling vpon the Apoſtles and Fathers.

IF either Father, or Apoſtle croſſe
Your Ghoſpel ſo, as you can finde no gloſſe
T'inuert their words, their euidence to vaile,
Againſt their writings you, or perſons raile.
Peter, though he by th' Holie-Ghoſt had beene
Confirm'd, you ſay, (1) committed mortall ſinne,
Yea (2) err'd in fayth, which (3) errour did import
Th' loſſe of Chriſt's grace, and Chriſtian freedome's hurt.
Th' Apoſtle *Paul* did not a litle (4) ſlide,
He was poſſeſſed with (5) immoderate pride;
And (6) wallow'd in the durt of ſlauiſh ſenſe,
Subiect to raſhnes, and froward confidence.
Iames (8) did produce a wicked argument,
Scripture 'gainſt Scripture cite, and gaue (9) aſſent
To ſuperſtitious vowes, yea moued *Paul*
Into the ſame erroneous zeale to fall.
Mathew (10) not truly ſtill, but from the right
Senſe of their words, the Prophets oft did cite.
Iohn (11) vs'd improper ſpeaches, and became
A falſe (12) Apoſtata; *Mark* (13) was the ſame,

And moſt perfidiouſly himſelf bereft
Of his great charge, and his vocation left:
Yet for their bookes, (14) more credit is t'be showne
To him and *Mathew*, then to *Luke* alone.
Thus you th' Apoſtles cenſure, what then are
The Fathers? them I doubt you will not ſpare,
Yes, as the former: *Ambroſe* (15) you affirme
T'haue writ but meager lines, you *Leo* tearme
A haughtie (16) ſpeaker. *Auſtin* (17) did decline
To more faultes. *Cyprian* (18) is a weake Diuine.
Baſil of noworth, *Chryſoſtome* a vaine
And ſimple (19) tatling Rhetorician.
Maximus (20) doted. *Iſidore* was rash.
Old *Irenæus* (21) builded ſtraw and trash
Vpon Truth's grounds. Bold (22) *Epiphanius* was
A pratling Deacon, and ſo farre did paſſe
All limits, as he shew'd in what he writ
More face then learning, and more tongue then wit.
Gregorie, (23) like *Peter*, knew not what he ſayd,
And with *Fulgentius* ioyntly paſſage made
For blinde (24) Idolatrie, yet he alone
Was (25) the Architect of ſuperſtition.
Bernard, (26) ador'd *Moozim* to his end,
And ſtifly did proud *Antichriſt* defend.
Hierome (27) of right should not reputed be
Among the Fathers, ſince with hereſie
He is infected, and no iudgement hath,
Nor care, nor writeth as he ought of faith.
And to conclude, the Fathers (28) blinded were,
With wretch'd *Montanus* ſpirit, nor did feare
To preach falſe doctrine, all their life they err'd
So that, vnleſſe before their death they clear'd

Their conſciences from thoſe erroneous taynts,
They were not of the Church, nor now are *Saints*.
Thus do the Churche's glorious Lampes become
Subiect to your eu'n (30) Chriſt-controlling doome.
While by the ſame (more partiall) *Proteſtants*
Are th' (30) mouthes of Chriſt, great (32) Prophets, (33) Angels, (34) Saints,
Lights (35) of whole Nations, (36) men adorn'd with all
Vertue and learning, (37) next to *Chriſt* and *Paul*;
Worthie Diuines, whoſe bookes deſerue a place
I'th' (39) Churche's Canon, whoſe learn'd Authors trace
Truth's foote-ſteps, righter, and in faith more (40) ſound
Then ſince th' Apoſtle's times haue yet been found.
The ancient Fathers of the Church, you ſay,
Were farre to you inferiour (41) euerie way,
In clearing of the Scripture's hidden ſenſe,
'Twixt whom, and you, there is that difference
As is 'twixt Sunne and Moone. I know it well,
Nay more; As much as is 'twixt Heauen and Hell.

(1) Whether *Peter* did in this ſinne, as they ſay, mortally, let others iudge. This I know, that thoſe, who were by this diſſimulation enforced to *Iudaiſme*, vnleſſe they had beene reduced by *Paul*, had perished. *Luth. ad c. 2. Epiſt. ad Galat.*

(2) S. *Peter* chief of the Apoſtles, and alſo *Barnabas* after the Holie Ghoſt receaued, togeather with the Church of *Ieruſalem*, erred. *Brent. Apol. Confeſſ. cap. de Conc. p.* 900. *And D. Goade likewiſe in the Tower diſputat. with Fa: Campian the 2. dayes confer. argum. 6.* affirmeth, that S. *Peter* did erre in Faith, and that after the ſending downe of the Holie Ghoſt vpon him. *See more in M. Fulck. ibid. and ag. the Rhem. Teſtam. in Galat. 2. f.* 322. *and Luth. Epiſt. ad Galat. c.* 1.

(3) See *Caluin's* Commentarie in omnes *Pauli* Epiſt. concerning *S. Peter's* ſuppoſed errour, to the ſchiſme (*as he ſaith*) of the Church, the endangering of Chriſtian libertie, and the ouerthrow of the grace of Chriſt. *In Galat. c. 2. v. 14. p.* 510. *and* 511.

(4) *Paul* doth turne to *Iames* the Apoſtle; and a Synode of all the Preſbyters being called togeather, he is perſwades by *Iames* and the reſt, that for the offended Iewes, he ſhould purify himſelf in the Temple, wherevnto *Paul*

yeeldeth; which certainly was no ſmall ſliding of ſo great a Doctour, &c. *Magdeburg. Cent. 1. l. 2. c. 10.*

(5) As though *Paul* (when he writ his Epiſtles) did then attribute ſo much to his Epiſtles, that whatſoeuer was contained in them, was ſacred &c. which thing were to impute immoderate arrogancie to the Apoſtle *Zuingl. tom. 2. f. 10.*

(6) *Caluin* ſpeaking of *S. Paul* already an Apoſtle, ſayth, that creeping vpon the ground he was defiled with much filth. *in c. 7. Roman. v. 25.*

(7) *Paul* was a man ſubiect to the common paſſions of men, not to cold only, and heat, but to peruerſe confidence, raſhneſſe, and the like. *Id. in 2. Cor. c. 1. v. 9.*

(8) *P. Moran* accuſeth *S. Iames* of 3. faultes; 1. of making a wicked argument. 2. of concluding ridiculouſly, and 3. of citing ſcripture againſt ſcripture. *Ad. c. 8. Rom.*

(9) *Caluin* feareth not to affirme, that *S. Iames* approued ſuperſtitious vowes, & brought *Paul* to conſent with him in the ſame faultes. *In c. 21. Act.*

(10) *Caluin* writes that *Mathew* did improperly, and often cite the ſentences of the old Prophets, againſt their true, and proper ſenſe. *In c. 2. Math. v. 15. in c. 4. v. 13. in c. 8. v. 17. in c. 27. v. 9.*

(11) The *Euangeliſt Iohn* improperly calleth that fayth, which is only a preparation to fayth. *Caluin. in c. 8. and 17. Ioan.*

(12) *See this before xxxv. 3.*

(13) *Marke* was a forſaker of his vocation, and an Apoſtata; neither doth infirmitie excuſe his perfidiouſnes, whereby the holines of his vocation had beene violated: he had filthily through his owne faulte fallen from his charge. *Marlor. in c. 15. Act. v. 40.*

(14) *Clebitius* impugning S. *Luck's* report in the hiſtorie of our Sauiour's Paſſion ſaith: *Matthew* and *Mark* deliuer the contrarie; therefore to *Mathew* & *Mark* being two witneſſes, more credit is to be giuen then to one *Luke. Clebit. Vit. Verit. arg. 5.*

(15) *Ambroſe* writ ſix bookes vpon *Moyſes*, but they were meager-ones. *Luth. Colloq. Mens. 6. de patr. Eccleſiæ.*

(16) I doe freely without courteſie of titles and excepting of perſons profeſſe, that I miſlike theſe haughtie ſpeaches in *Leo* &c. *Reynolds c. 1. diuiſ. 2. f. 17. in conference.*

(17) See the *Proteſtants* malepert Inuectiues againſt this holie Father, *before xxv. throughout.*

(18) In the writings of *Hierome* there is not a word of true faith in Chriſt, and ſound Religion. *Tertullian* is very ſuperſtitious; among the doctours of the Church he was a ſecond *Caroloſtadius*; I haue holden *Origen* long ſince accurſed; of *Chriſoſtome* I make no account; he is nothing but an idle and prating Rhetorician; *Baſil* is of no worth; he is wholy a Monk: I weigh him not a haire. *Cyprian* the Martyr is a weake Diuine &c. The Apologie of *Philip. Melanchthon* doth farre excell all the doctours of the Church, and exceede euen *Auſtin* himſelf. *Luth. Colleg. Mens. cap. de patr. Eccl.*

(19) *Chryſoſtome* alledgeth indeed ſcripture, but he applieth it madly: and yet he

often applyeth it to the ſame purpoſe; alas, good man. *M. Fulck ag. Purga. p.* 237 *ſee the reſt next. before* 18.

(20) Father *Maximus* did dote. *Iſidore* ouerſhot himſelf by ſlip of memorie. *Theodoret* ſerued his owne cauſe. *Reynold c.* 4. *diuis.* 3. *f.* 132 *and diuis.* 2. *f.* 123.

(21) *Irenæus* vpon the foundation of the Apoſtles doctrine built much ſtubble and ſtraw. *Ad Schult. Medul. Theol. l.* 31. *c.* 8. *ſee the Magdeburg. cent.* 2. *c.* 10.

(22) *Epiphanius* (the Prolocutour in the 2. Councell of Nice) was a pratling deacon, of more toung then wit, more face then learning. *Bilſon, of Chriſt ſubiect.*

(23) Will you giue me leaue (*ſaith M. Reynolds*) to thinke of *Gregorie*, as Chriſt of *Peter*, that he knew not what he ſayd. *Reynold. c.* 7. *diuis* 9. *f.* 285.

(24) In the ſixt Age, beſides *Pope Gregorie*, and *Fulgentius*, you haue few other famous Doctours of the Church, who notwithſtanding &c. were the cauſe, fountaine, and ſeminarie of Idolatries, and innumerable errours to the enſuing ages. *Magdeburg. Præfat. in Cent.* 6.

(25) *Gregorie* the Great the Architect of ſuperſtitions, *ſaith Peucerus in Chronicis. See more againſt this Saint in Bulleng. de orig. err. Miſſæ: in Luth. ad c.* 49. *Genes. in Bugenhag. ad c.* 3. *Ionæ: in Melanct. ad c.* 14. *Epiſt. ad Roman. in Caluin ad cap.* 2. *Habac.*

(26) *Bernard* worſhipt the God *Mozim* all his life &c. was an earneſt defender of the ſtate of Antichriſt; he adored ſtrange Gods in his preſeruing of Relicks. *Magdeburg. cent.* 12. *c.* 10.

(27) *Hierome* is not worthie to be numbred among the Doctours of the Church; for he was an heretick; yet I belieue, that through faith in Chriſt he is ſaued; he was a man of no iudgement nor diligence; he writ manie things foolishly, &c. I am not ſo diſpleaſed at anie of the Doctours of the Church as at *Hierome* &c. there is not in his workes anie mention of faith, nor of hope, nor of charitie, nor of the workes of faith. *Luth. Colloq. Mens. f.* 478. *ſee before at* 18. *more of their inuectiues againſt him in Luther Epiſt. ad Brent. præfixa Com. Brent. in Oſeam. & ad c.* 12. *and* 31. *Genes. and paſſim in all. his Comment. vpon Scripture: in Calu. l.* 4. *Inſtit. c.* 19. *ſect.* 17. *and ad c.* 4. *Ionę: in Beza de Polygam. in Magdeburg. Cent.* 5. *c.* 8. *in Cauſę Clip. Fid. Dial.* 6. 7. 8. *in Brent. Apol. Confeſſ. Wit. c. de innoc. Sanctor.*

(28) Our Fathers, whether holie, or not holie, it imports not, were blinded with *Montanus* his ſpirit; through humane traditions and doctrines of diuells, &c. they teach not purely of Iuſtification &c. nor take they anie care to preach Chriſt truly by his Ghoſpel. *Pomer. in Ion.*

(29) *Luther* affirmeth the Fathers of ſo manie Ages to haue been plainely blinde and moſt ignorant in the Scripture: to haue erred all their life time, and that vnleſſe shey were amended before their death, they were neither Saints, nor pertaining to the Church. *Tom.* 2. *Wit. lib. de ſeru. arbitr. p.* 434.

(30) *See before xviii. from.* 4. *to.* 34.

(31) *Luther* is the mouth of Chriſt, a certain God of Diuines, the onlie chief Diuine among Diuines; the prime and greateſt Doctour of the Church &c. *Mich. Neander in Explicat. part. Orbis, lib.* 8.

(32) See

(32) See *Luther* to be affirmed a Prophet, in *Sleydan in English. f.* 222. and reade the margents beſides. *Luther* tearmes himſelf a faithfull Prophet, an Apoſtle, an Euangeliſt, a liuing Saint &c. *Tom.* 2. *Ien. Germ. f.* 522. *and* 79. *ſee alſo tom.* 3. *f.* 334. *and tom.* 4. *f.* 186. *and* 280.

(33) *Luther* was a man of God, and truly that Angel which flew through the midſt of heauen with the eternall Ghoſpel, *Apoc.* 14. *Mich. Neand. Theol. Chriſtian. p.* 333. *ſee Schluſſ. Catal. Heret. l.* 13. *p.* 314. 316. *and.* 489. *and Amſdorf. Sarcer. Matthes. and others in their bookes paſſim.*

(34) *Holie S. Luther*, ſaith &c. M. Gabr. Powell. *Conſid. of the Pap. ſupplic. p.* 70. *ſee more* 32. *and after at.* 37.

(35) O you *Tigurins*; you haue receaued into Tigure *Peter Martyr*, and *Bernardin Ochin*: what two lights? &c. Happie *England* whilſt it had theſe, miſerable when it loſt them. *Bale Preſat. in Act. Rom. Pont.*

(36) *Peter Martyr* calleth *Melanchthon* a man incomparable, and moſt inſtructed in all kinde of vertue and learning, *Dial. de Corp. Chriſti in loco, f.* 107. *cont. Gardiner. de Euchar. pag.* 768.

(37) *Chriſtus habet primas, habeas tibi, Paule, ſecundas,*
At loca poſt illos proxima Luther habet,
which I haue Engliſhed thus:
The firſt place Chriſt, the ſecond Paul obtaines,
The next for Luther after theſe remaines.
Theſe two verſes, ſaith *Spangenbergius*, were compoſed in honour of our moſt deare Maiſter *S. Luther*; and all Papiſts muſt ſuffer them, will they, nill they, for true verſes, &c. *Spangenberg in his Dutch booke againſt certain Catholicks, and in that parte which is againſt Stephen Agricola t.* 4. 6. *v. a.*

(38) *M. Iewell* is by *M. Hooker* tearmed the worthieſt diuine that Chriſtendome bred for ſome hundred yeares paſt. *Eccleſ. Pol. l.* 2. *ſect.* 6. *p.* 110.

(39) *Luther* iudgeth *Melanchthon's* booke of Common-Places worthie to be placed in the Eccleſiaſticall Canon of holie ſcripture. *tom.* 2. *de ſerv. arbitr. f.* 424. *ſee him in Colloq. Conuiu. c. de patr. Eccleſ. ſee more here before at* 18.

(40) Surely you are not able to reckon in anie age, ſince the Apoſtles times, anie companie of Biſhops, that taught and held ſo ſound and perfect doctrine in all points, as the Biſhops of England doe at this day. *Anſw. to the Admonit. p.* 472. 473. *ſee Cal. Secund. Cur. de ampl. regni Dei, l.* 1. *p.* 43. *ſee alſo Beza Ep.* 1. *p.* 5.

(41) *Beza* makes two kindes of interpreting ſcripture, the one touching only the words &c. the others is (*ſaith he*) by vnfolding the matter it ſelf in more words, & annexing of reaſons therevnto; in which kinde of interpreting (in my opinio, and I thinke in the iudgement of all learned men, who haue looked into his bookes) the great *Iohn Caluin* will be found farre to haue ſurpaſſed al both the ancient, & new interpretes. *Beza Præfat. in Nouum Teſtam. ſee him l. Icon. Rivi. a. See Nic. Amſdorf. Præfat. in* 1. *tom. Luth. and Alber. cont. Carlſt. l.* 7. 6. *ſee alſo Stigel. l.* 2. *poemat. N.* 4.

(42) Since the Apoſtles times there liued not, or came into the world anie greater then *Luther*, and it may well be ſayd, that God powred all his gifts into this one man; and that there is as great a difference betwixt the ancient Doctours, and *Luther*, as there is betwixt the light of the Sunne, & Moone; and there is no doubt but the ancient Fathers, yea the prime and beſt among them, as *Hilarie*

and *Auſtin*, if they had liued and taught at the ſame time with *Luther* would without bluſhing as his ſeruants, haue carried the lanterne before him. *Andr. Muſcul. Præfat. in lib. Germ. de Diab. tyrannide.*

XLV.

Luther's reſpect to *S. Hierome.*

While Luther *liu'd, he would not to haue gain'd*
Ten thouſand (1) *Crownes, haue had his ſoule ſo ſtain'd*
With ſinnes black guilt, as Hierom's *was, and be*
In as great perill to be damn'd as he.
Sure now to be but ſo, he would become
More tractable, and take a leſſer Summe.

(1) If anie man would giue me 10000. Crownes, I would not be in that perill and extreme hazard of my ſaluation, wherein *Hierome* is. *Luth. Colloq. Menſ. f.* 377.

XLVI.

The dutifull children.

NOt anie Proteſtant, but ſtill auowes
The Church to be his (1) Mother, and Chriſt's Spouſe;
And yet, againſt the ſquare which cannot erre
Of (2) Scriptures, yea and (3) Fathers, they auerre,
Shee of her Faith hath ſo regardeleſſe been,
As ſince the Apoſtles shee ſcarce (4) e're was ſeen
But taynted, and impure; did wholy looſe
Not only th' (5) Ghoſpel, but euen (6) Chriſt her Spouſe;
No (7) ſparck of true Faiths heauenlie fire was cheriſht;
All was (8) deſtroy'd (9) extinguiſht, (10) buried, (11) periſht,
Yea eu'n her (12) ſoule was (13) ouer-whelmed quite
Polluted, (14) and deuoyd of all true light.
So that in lieu of being true, *ſay they*,

And faithfull to her Spouſe, ſhee fell away
To fowle (15) adulterie. Did er'e fooles before
Striue in this ſorte to proue their Mother Whore.

(1) Theſe are ſo generally holden by all, that they require no further proofe.

(2) My ſpirit that is in thee, and my words that I haue put in thy mouth, ſhall not depart out of thy mouth, and out of the mouthes of thy Seed, and out of the mouth of thy Seed's Seed, *ſaith our Lord*, for this preſent, and for euer. *Eſay. c. 59. v. 22.* And further: I haue eſpouſed you to one man, to exhibit you a chaſt virgin vnto Chriſt. *2. Cor. 11. 2.* See more in *Coccius tom. 1. l. 8. art. 1. Bellarm. tom. 2. Controu. 1. l. 3. D. Nor. his Antid. part. 3.*

(3) The Spouſe of Chriſt cannot play the aduoutreſſe, ſhee is immaculate and vndefiled; ſhee knoweth one houſe; ſhee keepeth with chaſt baſhfullneſſe the ſanctitie of one bed. *S. Cypri. de vnit. Eccleſ.* See more teſtimonies of the Fathers alleadged for the Churches infallibilitie and freedome from errour in *Coccius, Bellarmine, and D. Nor. vbi ſupra.*

(4) It is granted by *Proteſtants* themſelues, that preſently after the Apoſtles times all things were turned vpſide downe &c. and that for certaine, through the worke of Antichriſt, the external Church togeather with the Faith and Sacraments, vaniſhed away preſently after the *Apoſtles* departure (*Sebaſt. Franc. Epiſt. de abrog. ſtatut. Eccl.*) and that the true Church decayed immediatly after the Apoſtles times. (*M. Fulck Anſw. to a Counterf. Cath. p. 35*) yea and that this generall defection of the viſible Church (*Foretold 2. Theſſ. 2.*) began to worke euen in the Apoſtles times. *M. Downb. of Antichriſt. l. 2. c. 2. p. 25.* See alſo *M. Whitaker Reſp. ad Rat. Camp. rat. 7. and conc. Dur. l. 7. p. 490. and 491.* where he ſeekes to proue that preſently after the Apoſtles times the true Church was no longer a chaſt virgin, but became adulterous and corrupt. *See more in the Proteſt. Apol. p. 129. 130 131. 222. 223. 301. 490.*

(5) The *Pope of Rome*, hath moſt plainely rooted out the Ghoſpel truly oppreſſed and ouerthrowne. *Luth. Epiſt. ad Freder. Elect. tom. 7. fol. 506. See him likewiſe tom. 2. f. 249. 387. and tom. 5. f. 306. 322.*

(6) So by litle and litle true Chriſt was taken out of the world, and Antichriſt put in his ſteed. *Cel. ſee. Curie de amplit. regni Dei l. 1. p. 33. ſee the like in Luther tom. 3 f. 126. 345. tom. 4. f. 1. tom. 5. f. 306. 376. tom. 6. f. 660.*

(7) With great diſtreſſe went they ſcattering about, ſeeking ſome ſparckes of heauenlie light to refreſh their Conſciences withall; but that light was alreadie throughly quencht-out, ſo that they could finde none; this was a ruefull ſtate, this was a lamentable forme of God's Church; it was a miſerie to liue therein without the Ghoſpel, without light, without all comfort. *Apol. of the Ch. of Engl. part. 5. c. 13. diuiſ. 1. ſee more in Melanchthon or Curion in Chron. l. 4. p. 439. Chemnit. in locis, part. 2. p. 246. Sadl. de vocat. Miniſt. p. 552. Hoſpin. hiſt. Sacram. part. 1. l. 4. p. 291.*

(8) The knowledge of Chriſt was truly abolished and deſtroyed. *Luth. tom. 7. f. 230. See him tom. 1. f. 387. and M. Bale Apol. ag. Prieſts. f. 3. and Calvin. l. de vera Reform. p. 322. Danæ: in l. Auguſt. de hæres. c 95.*

(9) The *Pope's* tyrannie hath manie ages agone extinguished the Faith. *Luth. to. 1. f. 77. and 249. and tom. 3. f. 348. 568. to. 4. f. 1. See Sleidan l. 11. f. 240. Melanct. or Carion in Chron. p. 439. see before at 7.*

(10) Vnder *Poperie* that doctrine without which Christianitie cannot consist, was all buried and shut out. *Calu. l. 4. Instit. c. 2. sect. 2. see Luther tom. 6. f. 159.*

(11) Certain it is that our Apostolicall Bishops raigning, God's faith perished. *Luth. tom. 1. f. 375. see M. Bale Cent. 4. cap. 6.*

(12) *See before* XII. 18.

(13) In times past certain absurd opinions horribly ouerwhelmed this doctrine (of iustification.) *Confess. Aug. p. 25. see Sleidan f. 240. Melanct. to. 2. respons. ad Cler. Colon. p. 96. 97. 99. Calu. resp. ad Sadol. p. 125. and passim omnes.*

(14) Schoole-diuinitie quite trampled and extinguished the least sparkles of pure doctrine touching the Law, the Ghospel, Faith, and Iustification before God. *Melanct. or. Carion in Chron. p. 439.*

(15) It is true, that all the Church was corrupted, all adultresse, all Idolatresse. *Boisseul Consut. Spond. p. 742. see before at 4.*

XLVII.

THE IVDGE.

HVsse (1) *holds whole Christ doth in the Eucharist*
Vnder the formes of bread and wine consist.
Luther's (2) *opinion is, that we are fed*
With Christ's true real flesh, but ioyn'd with bread.
Zuinglius *maintaineth, that the bread and wine*
Are not Christ's bodie, but a naked signe.
Caluin (4) *dissenting from the former, saith*
Tis (5) truly Christ, but to the mouth of faith.
All these were learned Doctours, and suppos'd
To be by th' Spirit to all Truth dispos'd;
These (6) all haue Colledges, and men of name,
Yea Townes, or Nations, which maintaine the same;
The Scripture's words they did acknowledge all,
All vs'd the same endeauours, which they call
The best approued way, and meanes most fit
To finde the true sense of th' ETERNALL *'s Writs*

They all had skill in tongues, they all perus'd
And weigh'd the Text, they all (they thought) *still vs'd*
Due diligence with prayer, and places hard
And doubtfull speaches carefully compar'd:
Yet did they all in this and manie more
Chief heads of Faith, which I haue toucht before,
Dissent so farre, as by a mutuall stile
In greatest heat each other to reuile
With th' name of Heretick; and still did grudge
To be oppos'd by anie: Where's the Iudge?

(1) What did the *Popish* faith decree (*saith M. Fox*) concerning Transubstantiation, which he (*Iohn Husse*) likewise with the *Papists* did not confirme? *M. Fox in Apoc. c. 11. p. 290.* See him further acknowledged by the same *M. Fox* to haue maintained Transubstantiation. *in Act. and Monum. p. 209. and 197.* I haue here the rather giuen instance of *Husse* for this doctrine of Transubstantiation, then of anie learned Catholick; becaus he is generally by Protestants receaued for one of their owne Church.

(2) Of the *Sacrament of the Altar*, we decree that the bread and wine in the supper, is the true bodie and bloud of Christ, and that it is not only giuen and receaued by the godlie, but likewise by bad and wicked Christians &c. We respect not the sophisticall subtilitie of Transubstantiation, wherein they feigne &c. that true bread doth not remaine. For it agreeth best with scripture, that the bread is present and doth remaine &c. *Luth. artic. Smalkald. part. 3. art. 6.*

(3) The Eucharist, Communion, or Lord's supper (*saith Zuinglius*) is nothing else but a Commemoration &c. (*tom. 2. f 212.*) it is nothing but a signe, or figure, to make vs keepe in minde the memorie of Christ's bodie, which was deliuered for vs, &c. *This is*, that is to say, *this signifies my bodie*; which is, as if anie woman shewing a ring, which for this end her husband had left with her, should say: behold, this is my husband. *Ib. fol. 293. see fol. 477. and here before* IX. 5.

(4) We may see therefore (*saith Caluin*) wherein *Luther* erred, and in like sorte *Zuinglius* and *Oecolampadius*. *Caln. lib. de Cœna Domini Argent. edit. an* 1540. see him further condemning the *Lutherans* for Consubstantiation, and the immensitie of Christ's bodie, charging them therefore with *the errour of Marcion. Inst. l. 4. c. 17. sect. 16. 17. 18.*

(5) In the mysterie of the Supper (*saith Caluin in Instit. l. 4. c. 17. sect. 11.*) by the signes of bread and wine is truly deliuered to vs Christ's bodie and bloud. And againe: In his holie Supper he commaundeth me to take, eate, and drinke, vnder the Symbols of bread and wine, his bodie and bloud. I nothing doubt, that both he doth truly deliuer them, and I do receaue them *ibid. sect. 32.* But I denie (*saith he a litle after*) that it can be eaten without the taste of faith. *ib. sect. 33. and*